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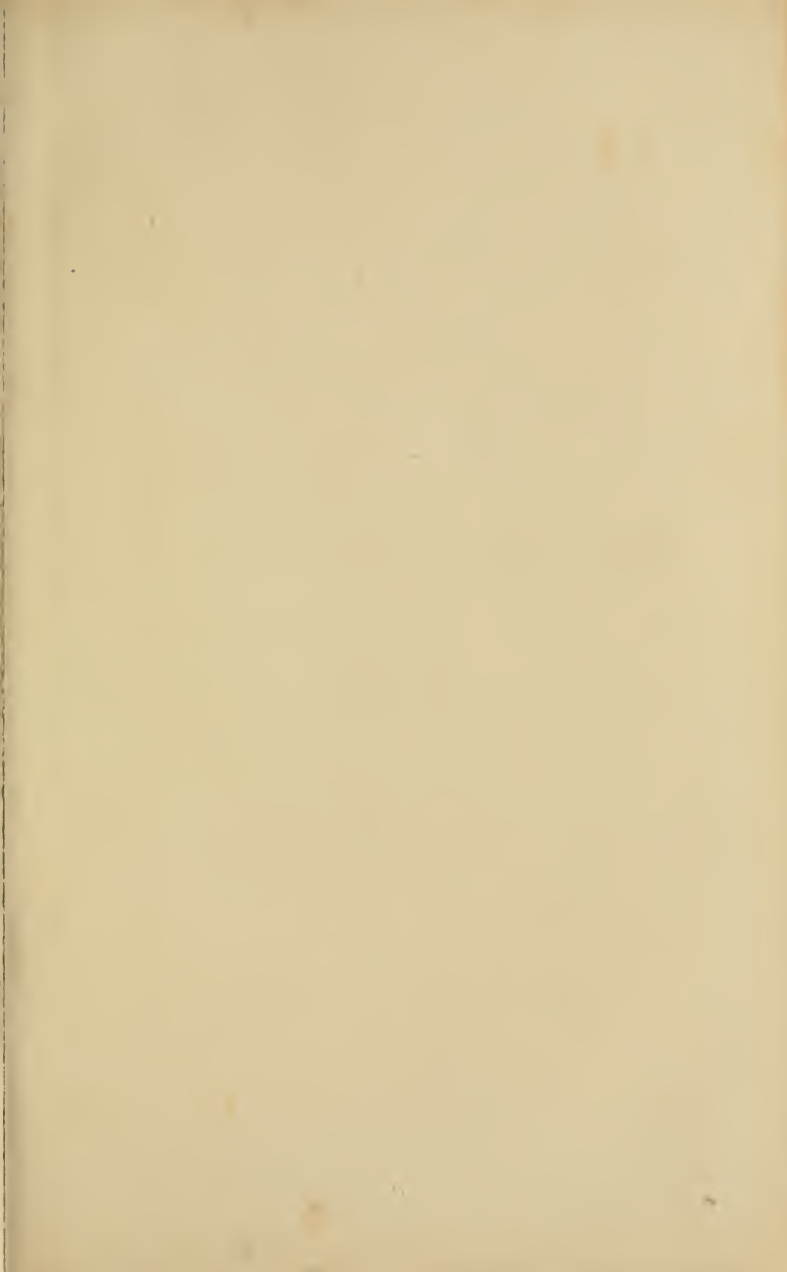
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A DEBATE
ON
TRINE IMMERSION,
THE
LORD'S SUPPER,
AND
FEET-WASHING;

BETWEEN
ELDER JAMES QUINTER, OF OHIO (*German Baptist*),
AND
ELDER N. A. M'CONNELL, OF IOWA (*Disciple*);

HELD AT
DRY CREEK, LINN COUNTY, IOWA.
From the 14th to the 18th of October, 1867.

REPORTED BY
J. L. M'CREERY, OF DUBUQUE, IOWA.

PUBLISHED FOR THE COMMITTEE
By H. S. BOSWORTH:
CINCINNATI.

Entered according to Act of Congress, in the year 1868, by

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PREFACE.

THE circumstances which led to this discussion are, perhaps, sufficiently set forth in the opening speeches of the disputants.

It was held at the Dry Creek Meeting-house, five miles north-west of Marion, Linn county, Iowa: commencing Monday, October 14, and ending Friday, October 18, 1867.

The disputants, being strangers, had their first interview on the morning of the said 14th of October, at the residence of Thomas Snyder, when the following preliminaries were agreed upon, to-wit:—First. To discuss the following propositions:

PROP. I. Trine immersion is essential to Christian baptism.

Elder Quinter affirms, and McConnell denies.

PROP. II. The Bread and Wine commanded to be taken by the Disciples of Christ, in remembrance of him, are the Lord's Supper.

Elder McConnell affirms, and Quinter denies.

PROP. III. The Washing of Feet is an Ordinance established by Jesus Christ, and by him commanded to be observed by all the saints, in the public assembly of his church, until his coming.

Elder Quinter affirms, and McConnell denies.

And to adopt as rules of decorum those found in Hedges' Logic—viz:

1. The terms in which the question in debate is expressed, and the point at issue, should be clearly defined, so that there can be no misunderstanding respecting them.

2. The parties should mutually consider each other as standing on a footing of equality in respect to the subject matter in debate. Each should regard the other as possessing equal tal-

ents, knowledge, and desire for truth with himself; and consider it possible that he may himself be in the wrong, and his opponent be in the right.

3. All expressions which are unmeaning, or without effect in regard to the subject in debate, should be strictly avoided.

4. Personal reflections on an adversary should in no instance be indulged in.

5. The consequences of any doctrine are not to be charged on him who maintains them, unless he expressly avows them.

6. As truth, and not victory, is the professed object of controversy, whatever proofs may be advanced on either side, should be examined with fairness and candor; and any attempt to defeat an adversary, by arts of sophistry, or to lessen the force of his argument by wit, caviling, or ridicule, is a violation of the rules of honorable debate.

It was also agreed that they occupy four hours per day, speaking alternately, half an hour each, and that, on the final negative, no new matter should be introduced. And that the Brethren of both parties pay an equal share of the expense of reporting and preparing the manuscript for publication, and that they jointly secure the copyright, and dispose of the same, or make such other arrangements in reference to it, as might be subsequently agreed upon.

A Board of Moderators was chosen, as follows: Elder McConnell selected H. H. Wilson, of Marshalltown, Iowa; Elder Quinter selected Samuel Garber, of Illinois; and they selected Elder W. H. Brinkerhoff, of Marion, Iowa, as President.

By a subsequent agreement the speakers occupied only fifteen minutes each, in the closing speeches on the first and third propositions.

PROP. I. Containing sixteen half-hour, and two quarter-hour speeches.

PROP. II. Containing eight half-hour speeches.

PROP. III. Containing twelve half-hour, and two quarter-hour speeches.

The discussion was listened to by a large, intelligent, and

attentive audience. The spirit manifested, by both speakers and audience, was admirable in every respect. The *truth*, instead of *victory*, seemed to be the object and aim of all concerned.

A phonographic report was taken down at the time, which was subsequently written out and submitted to the disputants for correction of verbal and grammatical errors. Hence, the present printed report is an authenticated transcript of facts and arguments presented by the parties while discussing the several questions.

At the close of the last speech, the President Moderator made a few brief remarks, concluding as follows:

"We can not conclude without thanking the congregation, in behalf of our brother Moderators and self, for the good decorum they have manifested; their close attention to the thoughts presented by the disputants; thus rendering our duties easy, and our burdens light. We humbly pray that God's richest blessing may rest upon you all.

"And to you, brethren, as affirmants and respondents, you have our warmest thanks for the good spirit you have manifested: always acting with Christian courtesy toward each other; and, although you had laws to govern you, we have had *no* occasion to enforce them. We shall look back upon the days spent in listening to your arguments, *pro* and *con*, as one of the bright spots in our experience; and may God in his providence ever let his blessed spirit abide with you. Amen.

"W. H. BRINKERHOFF."

During the discussion the Disciples selected W. L. Winter, of Marion, Iowa, and the German Baptist brethren selected John A. Buechly, of Waterloo, Iowa, to act as a joint committee to procure and supervise the publication and distribution of the same.

And in pursuance of arrangements consummated by them, this work is now presented to the public, and dedicated to the anxious inquirer after the Truth.

May God, in his infinite mercy, make *it*, and all our humble

efforts, instrumental in the furtherance of the cause of truth and righteousness, and the advancement of his Kingdom on the earth.

W. L. WINTER,
JOHN A. BUECHLY,
Publishing Committee.

DEBATE
ON
TRINE IMMERSION.

PROPOSITION I.

TRINE IMMERSION IS ESSENTIAL TO CHRISTIAN BAPTISM.

[MR. QUINTER'S FIRST ADDRESS.]

FRIENDLY MODERATORS—As I am the affirmant on the first proposition, it devolves upon me to open the discussion. I do it with mingled feelings. I am sorry there seems to be a necessity that my worthy friend and myself must appear before you in the relation to each other that we do. Both of us profess to be ministers of the Lord Jesus Christ. I would much rather that we could be heartily united in the great work in which we both seem to be interested—in promoting the glorious cause of our blessed Master—than to thus appear in opposition to each other. But, though the occasion seems to demand that, for the present, we should thus appear, and though the difference in sentiment between us I regret, we will not look upon each other as personal enemies; we shall not, I hope and trust, allow any improper feelings to arise in our minds toward each other.

The origin of this discussion I will simply allude to, by saying that I was not the instigator of it. I do not wish to throw the responsibility on any particular one; but I wish to relieve myself of it. I am not fond of controversy, and only engage in it when duty seems to require it. And, though I have spoken of the regrets I feel in relation to the position that my friend

and myself must assume toward each other, yet I am glad that we are permitted to meet together, to examine and discuss our differences of opinion, and to try, if possible, to lessen them. I am glad we have free access to the Scriptures of divine truth; I am glad that my worthy opponent and brother receives them as his only correct guide, and standard of ultimate appeal; and that we are permitted to examine and investigate them as to what is actually taught therein. In the prosecution of this discussion, our only aim shall be, to discover the truth; our endeavor shall be to enlighten, to entertain, and to profit those who shall listen. I hope you will give the matters under consideration more than attention and a hearing—will give them an earnest attention, and a prayerful hearing. Whatever the result may be as regards the conviction of any mind, or a change of sentiment in any, I hope, when it is concluded, we may all feel that it has been a profitable season, and that your souls will be refreshed by the truth we shall present to you from time to time.

In entering upon the discussion of the proposition before us, it is proper that I should make a brief explanation of the terms used therein. “TRINE IMMERSION:” this phrase implies both a plurality and a unity of idea. The words *tri*, *trine*, *triune*, are of similar import; each mean *three*; but in the proposition as read, the word *trine* is used. *Trine* implies plurality of idea; while *immersion* implies unity of idea. “Trine immersion,” then, implies both plurality and unity of idea. In short, we believe that three immersions constitute the one Christian baptism. I believe this to be taught in the formula of Christian baptism prescribed by our Lord Jesus Christ, in the words of the great commission that he gave to his disciples, as recorded in the 19th verse of the 28th chapter of the Gospel, as written by Matthew: “Go ye, therefore,

and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

In sustaining my position—the affirmative of the proposition—I shall pursue the course that is commonly pursued by us immersionists, in our controversies with the pedobaptists. I remark this at the commencement, in order that you may be prepared somewhat to appreciate the propriety and consistency of the course I shall pursue, as I hope it shall be found that there are consistency and propriety in it. And it seems to me that arguments which we all agree in regarding as weighty and insuperable, when used by immersionists in their controversies with pedobaptists, should be recognized as equally proper to introduce, and powerful to convince, when brought to bear in a question between two immersionists as to the mode of immersion.

I. *My first argument will be founded on the consideration that the word BAPTIZO, as defined by lexicographers, and as classed by grammarians, supports the idea of trine immersion, as it conveys the idea of repeated action.*

Donnegan, in his Greek and English Lexicon, defines the word thus: "*Baptizo*, To immerse *repeatedly* into a liquid." This is his first meaning of the word. Donnegan is an author acknowledged to be reputable, and worthy of consideration.

Bretschneider defines *baptizo* thus: "Properly, often to dip, often to wash." Mr. Campbell remarks that Bretschneider is said to be the most critical lexicographer of the New Testament.

Liddell and Scott, authors of reputation, define it, "To dip *repeatedly*."

Hence, the fact that the Greek word *baptizo*, from which we have the English word *baptize*, is a word of frequentative form—i. e., conveying an idea of re-

peated action—we maintain is a supporting argument in favor of trine immersion.

There are different theories in regard to the termination *zo* in the word *baptizo*. Mr. Campbell's theory was that it conveyed the idea of *rapid* motion. (See Campbell and Rice's Debate, p. 78.) Mr. Carson's theory is this: "The termination *zo*, when employed to form a derivative, appears to me to have served some such purpose as the Hebrew causal form, and to denote the making of the action of the verb to be performed. Ex: 'It is better to *enrich* others than to be rich.'" [Carson on Baptism, p. 20.]

But another class of lexicographers and grammarians has accounted for the termination *zo*, on the ground that it means *repeated* action. And this is the explanation we accept, believing it to be most natural and correct.

"It is well to observe that, in the New Testament—1st, *bapto*, with its compound, *embapto*, is used six times, but never of baptism; 2d, *baptizo* is used eighty times, and in every instance of baptism. Now, this use of a frequentative form for baptism, in preference to one which expresses the simple meaning, "to immerse," best agrees with trine immersion. It is true that the difference in meaning between the simple and the frequentative verb is often, and even generally, overlooked in ordinary discourse; but even were we to admit that this were always the case with *baptizo*, as it appears it ordinarily is, it would still seem strange that the frequentative is uniformly used, and the simple never, when speaking of baptism. If there were no shade of distinction, no difference in their signification, why should one be used exclusively when the immersions of baptism are mentioned? And why, unless the trine immersion be signified, this studied distinction in their use? Let it be remembered that the first Latin who mentions this rite, as well as St.

Jerome, translates *baptizo* at times by *mergito*. [Chrystal, Modes of Baptism, p. 157.]

Chrystal was a member of the Church of England. That church at one time performed baptism not only by immersion, but by trine immersion. And this writer labored earnestly, and, if living, I suppose is laboring yet, to restore the ancient and original mode of baptism—trine immersion—in his church.

Prof. Stewart (after having shown from Tertullian, and from Jerome, as referred to above, that *baptizo* was early translated by *mergito*,) adds the following:

“It would appear, then, that a feeling existed among some of the Latin Fathers, when they rendered *baptizo* by *mergito*, that *baptizo* is, in its appropriate sense, what the grammarians and lexicographers call a ‘frequentative verb’—i. e., one which denotes repetition of the action which it indicates. Nor are they alone in this: some of the best Greek scholars of the present and past ages have expressed the same opinion in a more definite shape. Buttman lays it down as a principle of the Greek language, that a class of verbs ending in *zo*, formed from other verbs, have the signification of frequentatives. (Grammar, sec. 119, 1, 5, 2.) Rost lays down the same principle. (Grammar, sec. 94, 2, b.) In accordance with this, Stephens and Vossius have given their opinion; and the highest authorities of recent date in lexicography have decided in the same way. Passow, Bretschneider, and Donnegan, all affirm that *baptizo* originally and properly means, to dip or plunge often or repeatedly.” [Biblical Repository, January, April, 1833, p. 294.]

That *baptizo* instead of *bapto* was used to express the ordinance of Christian baptism, because it was understood to contain in it the idea of repeated action, is confirmed by the fact that, in the Septuagint translation of the Old Testament Scriptures, in reference to Naaman's case, *baptizo*, and not *bapto*, is used:

"Then went he down and dipped himself seven times in Jordan." (II Kings, v. 14.) Now, the only case in the Old Testament where the word *baptizo* is used in its literal sense, is where the idea of repeated action was to be conveyed. And in all the instances in which *bapto* is used, I am not certain that there is a single one into which the idea of repeated action primarily enters.

Now, these facts, viz: That there are two Greek words, *bapto* and *baptizo*, similar except as regards the termination; that, in translating the Old Testament, the Greek translators used the word *bapto* almost uniformly; that the word *baptizo* is never used but once in the Old Testament, in its literal import, and that is where the action is expressly stated to have been repeated; that in the New Testament, *bapto* is always used except when the ordinance of Christian baptism is spoken of, and then *baptizo* is uniformly employed; and that some of the best lexicographers and grammarians consider *baptizo* to possess a frequentative form, conveying the idea of repeated action—these facts, I say, do seem to me to strongly sustain our position and practice. So much at present on the Greek form of the word.

When we come to English dictionaries, and look at the word "baptize," my worthy opponent will agree with me they do not do it justice. That Webster does not define it correctly, my friend will at once admit. But when we take up Richardson's dictionary, an English work, large, and of good authority, we find him defining *baptize* in the same way Greek lexicons define *baptizo*: "To dip or merge frequently; sometimes, to sink, to plunge, to immerge." That is the definition of *baptize* as given by Richardson, this English lexicographer. Now, he must have imbibed the idea, in some way, that when the word *baptize* was used, it was intended to convey the idea of repeated action. How

far that idea was correct, it is now our object to ascertain; and there we have his authority, and it should have some weight with us.

II. *My second argument in favor of the position that trine immersion is the true mode of Christian baptism, is founded upon the testimony of the Ancient Fathers, and others, who testify that Christ, in the formula for administering baptism, teaches and enjoins trine immersion.*

I want to be distinctly understood. I am now going to look at the way in which these men viewed the language of the commission; to examine them as philologists, and ascertain *their* understanding of the phraseology used in the formula of baptism. The Greek was the native language of some of them, and they ought to know what the words of their own language mean. Looking at their testimony upon the literal meaning of a passage of Scripture where no fanciful explanation can with the least propriety be applied, and which teaches physical actions by the terms commonly used to express such actions, the judgment of such men, under such circumstances as that judgment is given, not only commends itself to our consideration as worthy of attention, but may safely be permitted to have some influence upon us when settling the meaning of such passage.

The first of the class of witnesses I am now calling up to give their testimony as philologists to the meaning of the formula of Christian baptism—whether Christ, when he said, “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,” meant that the administrator should immerse the believer once or thrice—is Tertullian. [*Time expired.*

[MR. McCONNELL'S FIRST ADDRESS.]

MODERATORS AND FRIENDS—I can most fully and heartily indorse the opening remarks of my friend who has just taken his seat. I stand before you with mingled emotions, feeling, I humbly trust, to some extent, at least, the responsibility that rests upon every man who presumes to stand before his fellow mortals in the discussion of questions involving man's present and eternal interests. We are not dealing with temporalities—with flesh and blood; but we are dealing with the incorruptible spirits of men—with questions upon whose correct decision rest results incalculable and endless.

I, too, should have been happy to have met my friend under different circumstances, standing side by side with him, advocating the one Lord, the one faith, the one baptism, and the claims of the “one God and Father of all, who is above all, and through all, and in you all.” Nothing would have cheered my heart more than to have met him, and this large concourse of brethren, in unity of sentiment, in full sympathy with each other, as laborers together in the promotion of the great cause of God and of suffering humanity. I, too, regret what appears to be the necessity for such an interview as we have this morning. I trust, however, that we meet as friends; that we shall continue in friendship, and part in friendship; and that a good impression may be made upon this community, that will tell for their future happiness in this world and in the world to come.

I trust we shall have the undivided attention of the audience while we discuss the various subjects that shall come before us. And I hope your purpose in being present will be, not alone to discover what can be said in defense of the doctrines you may have heretofore imbibed, but to search impartially for the

truth, as for hidden treasure, in God's sacred depository, the Holy Bible—to learn the will of God, as given through his Son Jesus Christ, and his divinely commissioned apostles, who spake as the spirit gave them utterance.

The origin of this discussion is well understood by the most of this community. The foundation of it was laid some nine years ago, in the deep interest expressed by Bro. John Fillmore to have a public discussion on the issues now presented. The discussion was held; it resulted to the dissatisfaction of our friends here, the German Baptists, or “Tonkers;” and they intimated that the weakness in that case was not in their doctrine, but in their man. Believing our position to be grounded upon divine truth, as written in the revealed word, we intimated that whenever they found a man with whom they were satisfied as a defender of their faith, they might produce him. After this lapse of time, they have done so, and this interview is the result. I thought it just and proper to say this much, in order that strangers who may be present, and ignorant of the antecedents of this discussion, might be apprised of the causes which have led to this meeting.

Without further preliminaries, let us at once proceed to the examination of the subject in hand.

I was much pleased with the definition given of the terms of the proposition by my friend; I was glad to find the issue in the question so plainly stated by him. “Trine immersion” means, three immersions. Then the proposition as defined by him reads thus: “Three immersions are essential to Christian Baptism.” The issue is there clearly presented. We deny. Of course, if my friend's first statement in support of this proposition—viz: that three immersions are taught in the commission as recorded by Matthew—is correct, his proposition is sustained; but

if three immersions are not taught in the commission, then his proposition is not, and I presume will not be, sustained in this discussion. I shall follow him for a few moments, touching upon some of the points presented by him in support of the affirmative of the proposition.

The first argument presented by my friend is based upon the meaning of the word "*baptize*." That the word translated, or anglicised, *baptize*, means to immerse, we agree. There is no controversy between us on this point. My friend undertakes to say, however, that it means not only to immerse *once*, "but to immerse *repeatedly*." Then there can be no immersion without a *repeated* immersion. There must be a repetition of the act of immersing to fully satisfy the meaning of the word *baptize*. Let us try this for a moment upon the commission, and see how it will sound: "Go ye, therefore, and teach all nations, *immersing them repeatedly* in the name of the Father, and of the Son, and of the Holy Spirit." Does that express exactly what our Saviour meant? Does that rendering help my friend in his argument in favor of trine immersion? I would inquire of him how he arrives at the fact, since *baptize* (he says) means "to immerse *repeatedly*," that *three* immersions—no less, nor more—fill up the meaning of our Saviour in giving the commission, unless it be true that an act can not be repeated more than twice—*i. e.*, can not be performed more than three times? There must evidently be something more than he has yet told us, upon which he bases his limitation of the meaning of this word, *baptize*. But perhaps he will tell us that in his next speech.

The definitions from Donnegan, Bretschneider, Liddel and Scott, etc., I believe are correctly quoted; at least we will let them go unchallenged. I presume, too, these men stand very fair as Greek lexicographers;

I shall make no attempt to impeach their testimony. The fact is, it is a matter I care very little about. At best, these men, who state or hint that the Greek word *baptizo* means "to immerse repeatedly," are but very few among the large number of Greek lexicographers. Besides, there are several important considerations always to be taken into account in examining the testimony of Greek lexicographers—or those of the English, or any other language—viz: the age in which they lived; the teachings current, the practices prevalent in their day; the influences that were brought to bear; or at least, these must necessarily have had a bearing, upon them at the time when their lexicons were made. Lexicographers are apt, and I suppose it is their duty, to define words according to the then prevailing acceptation, not according to their original meaning, in centuries long preceding. A portion of community, our pedobaptist friends, use the word *baptize* to signify sprinkling; and this being the case, a lexicographer is justifiable in giving sprinkling as the meaning, or as *a* meaning, of the word *baptism*; but the question is, not what does some pedobaptist lexicographer, or some lexicographer making a dictionary to faithfully reflect the usages of a pedobaptist community, mean when using the word *baptizing*—but, what did *our Savior* mean by it? Webster's definition of *baptize* is not a very good one—that all will agree; but Webster reflected the popular thought upon the subject, in the section where and at the time when he made his dictionary. Richardson's dictionary I never saw; but I should like to know the precise date of it; the practice that obtained at the time it was made; and the influences in general that were brought to bear upon it. I opine that Richardson, if my friend here has quoted him correctly, has done the same that Webster has—reflected the popular understanding of the subject at the time,

and in the country in which he lived. As it is an English dictionary, if it was made when the Church of England performed baptism by trine immersion, it doubtless defines the word according to the then prevailing practice in the Established Church, and not according to its nature and primary usage.

But, as I remarked before, this is a point I care very little about, either one way or the other. I shall pursue a course which my friend is doubtless in the habit of doing equally with myself—that is, appeal from the lexicographers to the men who wrote the language that the lexicographers are trying to explain. We will ourselves go to the same source from which the lexicographers derive their information. And to the classics primarily, instead of to the lexicons, should have been my friend's appeal; for there must be his ultimate appeal. We shall therefore expect from the classics an imposing array of instances in which the word *baptize* is used to signify repeated immersions. We will wait for this, and attend to it when it comes up.

We are referred to the termination *zo*, engrafted upon the root *bapto*; and pointed to the fact that in the New Testament, *bapto* is never used to express the ordinance of baptism, while *baptizo* is invariably employed. This much we willingly admit. But when it comes to looking for the reason why these different terms are used, we are fed upon theories and speculations as unsubstantial and unsatisfactory as the east wind. One man imagines that the peculiar termination may have been added to indicate *repeated* action; another, that it may have some reference to the *rapidity* with which the action was to be performed. But these various suppositions have so slight a foundation in fact as to be very unsatisfactory to the learned world, and the advocates of these theories themselves have never presumed to build anything very substantial upon them.

Therefore, I am not yet prepared to accept of my friend's speculations on this subject, and to conclude that *baptizo* means "to immerse repeatedly," and that "repeatedly," in this particular case, means just three times.

I will next refer for a moment to Naaman's case. The Greek word used in the Septuagint version of the Old Testament Scriptures in describing that event, is "*baptizo*;" and because that word was used, my friend says Naaman dipped himself seven times; or because Naaman dipped himself seven times, therefore that word was used (the relation between cause and effect does not seem to be very clear here); at any rate the word is *baptizo*, and repeated action was performed. But mark this: The repetition of the action was not indicated by anything inherent in the nature of the word *baptizo*, but by the numeral *seven*. If *baptizo* in its nature contained the idea of repeated action, why add a numeral to indicate it? In the many cases in Scripture in which a reference is made to several acts, or several repetitions of the same act, it is always specified in clear and unmistakable language, not by a change in the form of the word, but by the use of numerals. Examples—"The priest shall sprinkle of the blood *seven times* before the Lord" (Leviticus, iv: 6, 17); "And he sprinkled thereof upon the altar *seven times*" (Leviticus, viii: 11); "*Three times* shalt thou keep a feast unto me in the year" (Ex., xxiii: 14); "*Three times* in a year shall all thy males appear before the Lord thy God" (Deut., xvi: 16); and innumerable other instances. Hence we conclude that in the institution of the ordinance of Christian baptism, if Christ had intended that the believer should be immersed three times, he would have said "three times."

Another word in reference to Naaman's case. It is plainly said that Naaman "baptized himself in Jordan seven times"—the Greek word *baptizo* being used.

Now, if *baptizo* indicates repeated action, Naaman must have dipped himself at least fourteen times ; and if it mean trine immersion, as my friend insists, he must have dipped himself in Jordan twenty-one times. Does my friend accept this interpretation ? Yet such is the inevitable conclusion if his position be correct, that it "takes three immersions to constitute one act of baptism."

We will now, for a moment only, look at the argument grounded on the construction the ancient Fathers placed upon the language of the commission. As my friend had not finished his argument upon this point, having only mentioned the name of Tertullian when his time expired, I shall have little to say at this time in reply thereto.

Tertullian, then, is mentioned as one of the ancient Fathers who taught that the language of the commission conveyed the idea of trine immersion. But the question arises, when did Tertullian live ? On looking into history, we find that he was born A. D. 204—in the beginning of the third century. His birth was removed more than a hundred years from the death of the last apostle. And who that is at all acquainted with the history of the Church, does not know that during the first centuries of its existence, numerous and gross errors crept in, so that much of the plain teaching of the apostles was perverted and obscured ? The very Fathers upon whose testimony my friend relies, believed and taught what the whole Christian world now acknowledges to have been the most enormous and palpable errors, upon other points ; and what assurance has my friend that the doctrine of trine immersion was not one of those errors ? Why does he go to the so-called Christian Fathers, who lived in an age when numerous corruptions had overswept the whole body of the Church, instead of appealing to the apostles, to whom the commission was given, and who

must have understood the language of the commission at least as well as men who lived a century, or two or three centuries, after the death of the last apostle? If my friend will bring any precept or example of the apostles in favor of trine immersion, or by any process of fair induction will show that they so understood the commission, we shall at once accept such evidence, and become trine immersionists; but we are not disposed to rely, in a matter of so much importance as this, upon the testimony of men who lived after many and gross errors had corrupted the Church and perverted the plain teachings of Christ and his apostles. Why, we can show by the testimony of the Fathers, that it was in the century in which Tertullian lived that sprinkling was introduced, which my friend and myself equally repudiate as repugnant to the plain teachings of the word. I am disposed, with all due respect to my friend's doubtless sincere belief upon this subject, to look upon trine immersion as one of the corruptions that crept into the Church about the same time with sprinkling, and worthy of the same regard, no more and no less—both based, not upon the Word of God, but upon the traditions and speculations of men.

Leaving for the present the ideas of others as to the intent of the commission, let us look for a moment at the language of the commission for ourselves. And first, upon the phrase, "in the name of the Father, and of the Son, and of the Holy Spirit." We do not deem that there is any special force, any particular addition to the meaning, contained in the words, "name of." It is an idiomatic expression, a form of speaking, common in several ancient languages. The phrase, (*eis to onoma*) "into the name of the Father," means nothing more than simply, (*eis*) "into the Father." And the last clause of the commission means simply, "baptizing them into the Father; and the Son, and the Holy Spirit." Examples of a similar con-

struction may be found scattered all through both the Old and New Testament Scriptures. "Then began men to call upon *the name of the Lord*" (Gen., iv : 26), means simply that men began to call upon the Lord, using his name in their petitions. Again, when Elijah called down fire from heaven to consume his sacrifice and confound the false prophets who sacrificed to Baal, he said (I Kings, xviii : 24), "Call ye on *the name of your gods*, and I will call on *the name of the Lord*;" meaning simply, "I will call upon the Lord." For, how did Elijah call on *the name of the Lord*? The answer will be found in the 36th and 37th verses: "And it came to pass, at the time of the offering of the evening sacrifice, that Elijah the Prophet came near and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God." So we see that in "calling upon *the name of the Lord*," Elijah simply called upon the Lord. The same form of expression in the case of Naaman (II Kings, v : 11), evidently means no more: "Behold, I thought, he will surely come out to me, and stand, and call on *the name of the Lord his God*." See, also, Psalm cxvi : 4, 13, 17; and scores of other places in the Psalms. Also, Isaiah, xii : 4: "Praise the Lord, call upon *his name*." In the New Testament likewise; see Acts, xxii : 16: "Arise, and be baptized, and wash away thy sins, calling on *the name of the Lord*." Evidently the expression nowhere means anything more than simply calling upon the Lord.

In the same way are we to understand the language of the commission, "Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." [*Time expired.*

[MR. QUINTER'S SECOND ADDRESS.]

FRIENDLY MODERATORS—Resuming the discussion on my part, I will proceed first to make some reply to the objections my worthy friend has taken to my first argument. He offered some criticisms on the idea I suggested, that the word *baptizo* indicates repeated action. He would have you understand that I am involved in this difficulty: if the word *baptize* includes in it the idea of repeated action, then whenever the word *baptize* is used there must *necessarily* be a repetition of the action. I anticipated that objection. I admit here that this idea of frequency of action does not necessarily *always* enter into the meaning of the word. The idea is this: That suffix, those concluding letters, *zo*, in some way suggested to lexicographers and grammarians, men profoundly skilled in the Greek language, the idea of plurality of action. That this thought was not always and inevitably connected with it I frankly admit; consequently an argument based upon that point *alone* would not be conclusive. But, as Professor Stewart declares, “the best Greek scholars of the present and past ages have expressed the opinion” that the idea of plurality of action was inherent in the word *baptizo*; this fact I desire to spread before this community—to go as far as our discussion goes, whether by our living voice, or by the power of the press—and let it, with my friend’s objections to it, receive a proper examination, and have its due weight in the decision of the question. It does seem to me that the great Christian Lawgiver in giving this commission, and his apostles in referring to the ordinance thus commanded, in using a word with this peculiar ending, must have intended to convey *some idea* thereby which was not contained in the word *bapto*, from which it is derived. As I have said, my belief is that the addi-

tional idea therein expressed is that of a repetition of the action.

My friend made some allusion to Richardson, whose definition I gave, and he said, "if I had quoted him correctly." Alexander Campbell has quoted him in defense of immersion, and calls him "the great and profound Richardson." I gave the quotation as he gives it. I have seen Richardson's dictionary, but have never examined it closely. As regards the time it was first published, I believe it is a work of the present century; I think, published before the middle of the present century; at least, my impression is that it is rather a late work. As regards the influences by which Richardson was surrounded, my friend must know that they were no stronger toward making him a trine immersionist than toward making him simply an immersionist; for in England, where his dictionary was published, the prevailing practice then, as now, was sprinkling. The influences of the Church of England could have had nothing to do with his opinions as a lexicographer, or it would have prevented him from defining baptism to mean immersion. But Richardson had scholarship enough and independence enough to define *baptize* by "immerse," and his scholarship taught him that baptism meant not only immersion, but *repeated* immersion; and his independence and honesty would not permit him to let the prevailing practice of sprinkling bias his views or check his expression of them; hence he defined the meaning of baptize to be "to merge *frequently*." So far as regards Richardson.

My friend says, why go to the Christian fathers? why not go at once to the apostles, and inquire what construction *they* placed upon the language of the commission? I will come to that in due time. As I have already said, I am pursuing the course of argument that is usually pursued by us immersionists in

our controversies with the pedobaptists; I want one thing to lead naturally—to prepare and pave the way—to another; and I shall try to manage my side of this discussion as, in my humble judgment, shall seem to be best calculated to present the evidence in favor of what I honestly believe to be the true form of Christian baptism.

My friend, referring to Naaman's case, asks: "If *baptizo* in its nature contains the idea of repeated action, why add a numeral to indicate the number of times the action is repeated?" I do not claim that "repeatedly" means any definite number of times—three, four, five, or seven; I only claim that *baptizo* conveys the idea of repeated action; but *how often* the action is repeated is indicated by using a numeral, or in some other way.

Having thus referred to (and I think fully answered) the points presented by my friend, I will now proceed with my own argument. I was about introducing the testimony of Tertullian, which I will preface by a short sketch of his life and character, as drawn by one who wrote a preface to the English translation of his works by Rev. C. Dodgson, M. A.:

"Of his mental qualities, the ancient Church seems to have been much impressed with his acuteness, energy, learning and eloquence. What we have left are apparently but a small portion of the great number of works which he composed; and these indicate no ordinary fertility of mind, in that he so little repeats himself, or recurs to favorite thoughts, as is so frequently the case even with the great St. Augustine. His character of mind is thus vividly described by Vicentius: 'As Origen among the Greeks, so is Tertullian among the Latins to be accounted the first of all our writers. For who was more learned than he? Who in divinity or humanity more practiced? For, by a wonderful capacity of mind, he attained to

and understood all philosophy, all the sects of philosophers, all their founders and supporters, all their systems, all sorts of histories and studies. And for his wit, was he not so excellent, so grave, so forcible, that he almost undertook the overthrow of nothing, which, either by quickness of wit or weight of reason, he crushed not? Further, who is able to express the praise his style of speech deserves, which is fraught (I know not how) with that force of reason that such as it can not persuade, it compels to assent; whose so many words are almost so many sentences; whose so many sentences are so many victories? This know Marcion and Appelles, Praxeas and Hermogenes, Jews, Gentiles, Gnostics, and divers others, whose blasphemous opinions he has overthrown with his many and great volumes, as it had been with thunderbolts.” [Preface to Tertullian’s Works, Vol. I, p. 4.]

Tertullian thus connects trine immersion with and draws it from the language of Christ in the commission: “For the law of immersion was enjoined, and the form prescribed; ‘Go,’ said he, ‘teach the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit.’ (Works, p. 263.) And in his refutation of the doctrines of Praxeas, he says: “After the resurrection, promising he would send the promise of the Father; and lastly, commanding that they should immerse into the Father, and the Son, and the Holy Spirit; *not into one name, for we are immersed for each name, into each person; not once, but thrice.*” [Page 659.]

Here we have Tertullian founding trine immersion on the language of the commission, and, of course, making it as old as the commission.

My next witness, as regards the meaning of the phraseology used by our Lord in the commission, is Monulus, one of the eighty-seven Bishops who constituted the famous Council of Carthage, in the time

of Cyprian, about the year 256 of the Christian era. I hold in my hand Cyprian's work, containing the speeches of a number of Bishops at that Council. The baptism of heretics, and incidentally the question of baptism generally, was discussed at that Council. In the speech of Monulus are these words: "The true doctrine of our holy mother, the Catholic Church,* hath always, my brethren, been with us, and doth yet abide with us, and especially in the article of baptism, and the *trine immersion* wherewith it is celebrated; our Lord having said, 'Go ye, and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit.'" [Works of Cyprian, Part 1, p. 240.]

Let us look at the bearing of this testimony for a moment. My friend, here, has tried to fix the date of the origin of trine immersion in the time of Tertullian, because he is the first of the Fathers whose writings are extant, who particularly describes the manner in which trine immersion is performed. But here is Monulus, who lived a little after Tertullian, a portion of his life being cotemporary with Tertullian, and what does Monulus say? Does he speak of trine immersion as having originated in Tertullian's time? No; Monulus says this doctrine of trine immersion "*hath always* been with us." Always? Since when does that mean? Evidently, since baptism, which the Council were discussing, had been established as an ordinance by the command of the Great Head of the Church, in the commission he gave his disciples. The idea has become prevalent in the world, either through ignorance or something worse—for bad as ignorance is, there can be worse things—that, though some men

* We scarcely need remark that the "Catholic Church" mentioned by Monulus is not the Papal hierarchy which, in a later age, assumed that name, and has since continued to wear it unworthily, but the true Church of Christ, as it existed before Papacy had its origin.

anciently did believe in trine immersion, they grounded it upon mere tradition. If I have understood my friend correctly, he has sought to convey the same idea here to-day. I want to show you, and I think I am showing you, that these men, who lived back yonder in that early age of the world, while sustaining with all their power the doctrine of trine immersion, tell us where they obtained it; not from tradition, but from the commission. This doctrine of trine immersion, says Monulus, "*hath always been with us.*"

I next call your attention to the testimony of Chrysostom, who lived in the fourth century. He was born A. D. 354, at Antioch, of noble and opulent parents. He was taught philosophy by Andragathius, and spent some time in the schools of Athens. After a very successful commencement of legal practice, he relinquished the profession of law for that of divinity, and was baptized at the age of twenty-three by Meletius, Bishop of Antioch. He studied the Bible much, and it is said was able to repeat the whole of the Scriptures. He was the most renowned of all the Greek Fathers.

Chrysostom says (I quote from Bingham's translation in his "Antiquities of the Christian Church," Book XI, chap. xi., sec. 7): "Christ delivered to his disciples one baptism, *in three immersions of the body*, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

So here, in the fourth century, we have a native Greek, a profound scholar, a devoted student of the Bible, reading the commission, and declaring that Christ taught trine immersion therein.

Pelagius, Bishop of Rome, shall be my next authority. He lived in the sixth century. He says: "There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the

Gospel command, which was given by God himself, and our Lord and Saviour Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion; for our Lord said to his disciples, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.' "

Thus, it will be seen, that the learned Pelagius drew the doctrine of trine immersion, not from the traditions of men, but from the written Word of God—from the formula of baptism given by Christ to his disciples.

Leaving these ancients—many more of whom I might mention did time permit—let me refer to one or two modern testimonies on this subject. And first, I will hear Bishop Beveridge, one of the most eminent and most learned Bishops of the Church of England. He says: "Neither did the Church ever esteem that baptism valid which was not administered exactly according to the institution, in the name of all the three Persons; which the primitive Christians were so strict in the observance of, that it was enjoined that all persons to be baptized should be plunged three times—first at 'the name of the Father,' and then at 'the name of the Son,' and lastly at 'the name of the Holy Ghost;' that so every Person might be distinctly nominated, and so our Saviour's institution exactly observed in the administration of this sacrament." [Bishop Beveridge's Works, Vol. VIII, page 336.]

And in his collection of the Canons of Primitive Christianity, Bishop Beveridge says (as quoted in Chrystal's History of the Modes of Baptism, page 194), "That this" (meaning trine immersion) "was in some way handed down from the apostles, we dare not deny."

Bishop Beveridge was one of the most learned men

that the Church of England ever produced; he had made baptism a subject of much study, and had investigated it profoundly; and the result of his investigations was that it could not be denied that trine immersion was handed down from the apostles, and that, to observe this institution of baptism exactly, it should be done by trine immersion. With all his philological attainments, his profound learning, his excellent judgment, he conceived that he found trine immersion taught in the commission.

I will next call your attention to the testimony of Whiston, best known to the general public as the translator of our common edition of Josephus. William Whiston was a very learned man, and a polemical or controversial writer of no mean ability. He was much engaged in controversy, having become an Arian and anti-pedobaptist. Among the works published by him is one entitled "Primitive Christianity Revived," a portion of which is devoted to the "Apostolic Constitution and Canons." He wrote a long essay to prove that these are of apostolic origin and authority. His writings show an extensive acquaintance with Christian antiquity. His theological sentiments, however, were very unpopular in his day, on account of which there was considerable prejudice against him. In the course of his arguments to prove the apostolic origin of the constitutions, he introduces a passage from Tertullian, and upon it remarks as follows:

"From this eminent passage, observe, first, that the practice in baptism seems not to have been, as now, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;' but while the person to be baptized (or, probably, the surety, if an infant,) repeated the creed and renunciation after the Bishop or Presbyter, or at least their abridgment, the second time, the Bishop or Presbyter dipped him, *once* at the

naming of the Father, a *second* time at the naming of the Son, and a *third* time at the naming of the Holy Ghost. Which manner of baptizing agrees exactly with the rule in the Constitutions, and the practice in Cyril of Jerusalem, and seems to be the proper meaning of the original command, of baptizing or dipping, '*eis to onoma*;' AT the respective names, of the Father, Son, and Holy Ghost, and not according to the common exposition, IN their name—by their authority, or to their worship. Since baptism is only designed originally into the death of Christ, though so ordered as to put us in mind of the Father, who *sent* him, and of the Holy Ghost, who witnessed to him, at the same time, as the Constitutions particularly inform us. Second, that, therefore, the trine immersion is directly of our Saviour's own appointment, and the very meaning of the original command for baptism, both in Matthew and the constitutions; and, therefore, not to be altered by any Christian." [Essay on the Apostolic Constitutions, Vol. III., pp. 399, 400.]

This we regard as an important testimony. Whiston affirms that trine immersion is directly of our Saviour's own appointment, and the very meaning of the command of Christ. He says it was not originally performed as it now is. The administrator now says, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," and then dips the subject but once; whereas, if the ordinance is performed according to the command, the bishop will dip him once at the naming of the Father, a second time at the naming of the Son, and a third time at the naming of the Holy Ghost. We see that Whiston declares in plain and positive language for trine immersion from the language of the commission. And as he was an Arian, trine immersion is not a practice peculiar to Trinitarians, neither has it grown out of any peculiar views of the Trinity, but out of the

command of Christ, being suggested by the phraseology of that command.

I have now given you the testimony of learned and eminent men, ancient and modern scholars, who have conceived and promulgated the idea that trine immersion is taught in the language of Christ in giving his commission. I said I should pursue in this discussion the course usually pursued by us immersionists in our controversies with the pedobaptists. Such authorities as these, both ancient and modern, are used by us in such discussions to sustain our doctrine of immersion. And if they are worth anything when used to sustain immersion, it would be very inconsistent in my opponent to claim that the same arguments, the identical authorities, suddenly become worthless when used to sustain trine immersion. [*Time expired.*]

[MR. McCONNELL'S SECOND ADDRESS.]

GENTLEMEN MODERATORS—I was happy to hear my friend admit, at the commencement of his last speech, that the word *baptizo* does not necessarily contain in itself the idea of repeated action. So we agree upon that point; and as in all other cases, in the Old Testament and the New, where God has intended an act to be repeated a given number of times, he has indicated it by the use of numerals, we therefore conclude that if God had intended a repetition of the act of immersing, he would have indicated *that* by numerals. Even if the word itself *did* indicate repeated action, Christ in giving his commission, in justice to the apostles and to the world at large, should have used numerals to designate *how often* the act should be repeated. But none of these things obtain; hence we conclude the Lord did not intend any repetition of the act indicated by the word *bap-*

tizo. But as my friend has himself given up the argument upon the termination *zo*, it needs no further discussion.

My friend, in his last argument, it seems to me, pursues a very singular course. In his first argument he made some reference to the Christian Fathers; I asked him, why not go at once to the apostles, and inquire what construction *they* placed upon the language of the commission? They certainly better knew what the Saviour meant in the commission addressed by him to *them*, than men could know who did not live till centuries after they were dead. He said he was coming to that; he was going to trace trine immersion direct to the apostles and the commission. So, commencing with Tertullian, A. D. 204, he took us—where? Back to the commission? No; but down in an opposite direction, to Monulus and the Council of Carthage, A. D. 256. And from Monulus he takes us to Chrysostom, in the fourth century; and from Chrysostom to Pelagius, in the sixth century; and from Pelagius to Bishop Beveridge and William Whiston, of England, in modern times. But I can not see that this brings us any nearer—as he promised to take us—to the apostles and the commission. This is to me a very strange method of procedure; I am not in the habit of tracing things to their fountain by going *down stream*.

But I know the reason why my friend did not trace trine immersion the other way. It is because it *ends*, in that direction, with Tertullian. There is no stream, however small, to be found between Tertullian and the commission as given by our Lord Jesus Christ. In going toward a large city that has a real existence, while still at a great distance the roads may not be very clear nor distinctly marked; but as we draw nearer and nearer the city, the road widens out, and there is no mistaking its direction. Not so in travel-

ing backward from the present hour toward the commission, in search of trine immersion. The road becomes, not clearer and clearer, but more and more obscure, till at last we have to stop one hundred and seventy years this side of the commission; there is no trine immersion to be found beyond that.

But my friend quotes Monulus, who says, "Trine immersion has always been with us." He says that Monulus, in a speech before the Council of Carthage, in 256, traced trine immersion back to the commission. But I am not ready to accept this as conclusive; I want to know *how* he traced it back. Suppose I turn to my friend here, and inquire of him about this trine immersion. He replies, "We have always had the doctrine of trine immersion with us; and we trace it back to the commission." However honest and truthful he may be, I dispute the correctness of his assertion; and I would dispute the point with Monulus as soon as I would with my friend here. They are both but human, and liable to err upon points of fact or of judgment. But let Monulus, or Tertullian, or Chrysostom, or Pelagius, or my friend here, trace trine immersion back and find it in the commission, by any legitimate examination or interpretation of the words of our Saviour, and we are content; we will embrace the doctrine and adopt the practice. But these *gaps* won't answer. The simple assertion of Monulus, that *he* finds trine immersion in the commission, does not satisfy my mind. The commission is there upon the record, and I can read it as well as he; and I am not ready to accept trine immersion as being contained in the commission, unless I can find it myself, when I go there.

Coming down to Whiston, a modern English author, we are treated to a criticism of his upon the Greek words in the commission, *eis to onoma*—which he would translate, "AT the name," etc. If I were

discussing with a man who was anxious to prove *sprinkling* to be the proper mode of immersion, and he should translate *eis to hudor*, "AT the water," I would have known what to think; but how, in this age, an immersionist, with the standard lexicons before him, can justify this translation, is incomprehensible to me. Literally, the translation is—and I submit the matter to my friend, who I presume is acquainted with Greek—not "AT," but "INTO;" "baptizing them INTO the name of the Father," etc. I know not whether, in quoting Whiston, my friend intended to indorse *all* that he quoted; but I wanted to disabuse your minds of this error into which he has evidently fallen. I think that he, when his attention is directed to the fact, will acknowledge that *eis* is properly translated, not by "AT," but "INTO."

With this thought before us, I remark: The apostles were commanded to make disciples, baptizing them *into* the Father, and *into* the Son, and *into* the Holy Spirit. This they did; hence those whom they baptized were addressed as being *in* God, *in* Christ, *in* the Holy Spirit. For proof of this, I refer you to Acts, chap. xviii: verse 8: "And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed, *and were baptized.*" Now turn to 1 Cor. i: 1 and 2: "Paul, called to be an apostle of Jesus Christ," etc., "unto the church of God which is at Corinth, to them that are sanctified *in Christ Jesus*, called to be saints," etc. Also, 1 Thess., chap. i: verse 1: "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, which is *in God the Father, and in the Lord Jesus Christ.*" Romans, chap. viii: verse 9: "But ye are not in the flesh, but *in the Spirit*, if so be that the Spirit of God dwell in you." Other similar passages might be adduced, in which Christians are said to be *in* God, *in* Christ, *in* the

Holy Spirit. And these three Persons—Father, Son, and Holy Spirit—constitute the fullness of the Godhead.

But again: We are told (Collos., ii: 9,) that in Christ “dwelleth all the fullness of the Godhead bodily,” or “substantially,” as it is sometimes, and perhaps more appropriately, translated. Now, since the fullness of the Godhead—*i. e.*, the Father, Son, and Holy Spirit—dwells in Jesus Christ, and since it requires but one immersion, according to the Bible, and to my friend, to introduce a man into Jesus Christ, therefore one immersion is sufficient to introduce a man into the fullness of the Godhead. There are numerous other proofs that lead us directly to the same conclusion. John, chap. x: verse 30: “I and my Father are one;” John, chap. xiv: verse 9: “He that hath seen me hath seen the Father;” verse 11: “Believe me, that I am in the Father, and the Father in me.” Then, an act that brings a man into the Son, brings him into the Father; and the same is true in like manner of the Holy Spirit. So one single immersion fills all the requirements of the commission. I leave that thought with you for the present.

Again, my friend, if not in his own remarks, at least in his quotations from Tertullian, and from Bishop Beveridge, and perhaps from others, seems to claim, or at least to intimate—and if he does not claim it, I know that our German Baptist brethren whom he represents, generally do—that since there are three separate Persons in the holy trinity, there must be three separate immersions; one immersion in recognition of each Person: that by the first immersion the believer is introduced into the Father, by the second into the Son, and by the third, into the Holy Spirit. Accordingly, he who has been but once immersed, is in the Father, but not in Christ; while a second immersion would introduce him into Christ,

but not into the Holy Spirit. If there is any force at all in my friend's mode of reasoning upon this point, this conclusion is inevitable. But look at the words of Christ just quoted, and tell me how this can be? Paul says, in his second epistle to the Corinthians, chap. v: verse 19: "God was *in Christ*, reconciling the world unto himself." Now, if the Father is in the Son, how can a man be brought into the Father without being by that same act brought into the Son? The absurdity of this position may be made apparent, further, by a reference to the statement of John, in his first epistle, chap. ii: verse 23: "Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also." But baptism is the token and seal of our acknowledgment of God; then by baptizing into the Son, we baptize into the Father also. Again: In John's gospel, chap. xiv: verse 6, we are told: "No man cometh unto the Father but by me." But our Tonker friends immerse into the Father *first*, and then into the Son—thereby approaching the Son through the Father; reversing the divine order in the matter. If their theory upon this subject is right, the order in which they perform their immersions is wrong, and needs to be remodeled.

I would illustrate my idea upon this point in this manner. A foreigner wishes to become a citizen of Iowa. But he can not become a citizen of Iowa, without entering into and becoming a citizen of the United States, because Iowa is a part of the nation known as the United States. Now, our naturalization to God is similar. By one act of obedience—by one immersion, all that is commanded—we are introduced into Jesus Christ, and by that same act, into the Father, and into the Holy Spirit.

The phrases, "in Christ," "in God," "in the Holy Spirit," so frequently used in the Holy Scriptures, in-

dicate relationship. To be baptized into them, is to be introduced into a new relationship to them. It is said (I Corin. x : 1, 2,) that the Israelites "were all baptized [*eis*] INTO Moses, in the cloud, and in the sea." Henceforth they were in a new relationship to him; he was their leader, whom they were commanded to obey in all things. Paul, in his epistle to the Galatians, chap. iii : 26, 27, 28, tells us what that new relationship is, into which men are introduced by baptism : "For ye are all the *children of God*, by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's, then are ye Abraham's seed and *heirs*, according to the promise." Thus by baptism we are introduced into a new relationship with the divine family; we are constituted sons of God, brethren of Jesus Christ, and partakers of the Holy Spirit.

But it is objected that, since by baptism we change our relative position in reference to three persons, the Father, the Son, and the Holy Spirit, therefore three acts of immersion are necessary. But this is a sheer sophism, which will not stand a moment's test at the bar of common sense. Let me illustrate. I am now standing with my face to the west. My right hand is upon the north, my left hand upon the south, and my back is east. Now, I propose to change my relative position to the four points of the compass. I turn my face toward the north; and by that one act I change my position, not only in relation to the north, but to the south, the east, and the west. So, when a believer is baptized into Christ, his relationship is changed, not only as regards Christ, but as regards the Father and the Holy Spirit, the church and the world, by that one act of baptism.

I proposed, before closing the argument upon this subject, to introduce some ideas in connection with Tertullian, Chrysostom, Pelagius, Bishop Beveridge,

Whiston, etc., showing that these same men have held and taught, and claimed to trace back to the apostolic age and to the Scriptures, doctrines and practices which neither my friend, nor any one else in this age, dare pretend are taught therein; and that therefore they are not at all worthy of our confidence in the discussion of this question. But as my time has nearly expired, I can not pursue this point further at present.

I desire at the conclusion of this first half-day of our discussion, to say that I am truly happy at the manner in which the discussion is being conducted, so far as regards the spirit of my opponent, and the interest and attention manifested by the audience. I hope they will carefully listen to our arguments; and I humbly trust our remarks may be such that our hearers may receive instruction and benefit from them. We are as yet only beginning; but we are coming to closer quarters by and by, when we come to examine the evidence of the apostles, and of our Lord Jesus Christ, instead of the traditions and notions of men, with which your attention has been engaged this morning. [*Time expired.*]

[MR. QUINTER'S THIRD ADDRESS.]

FRIENDLY MODERATORS—In resuming this discussion, I am pleased to say that my feelings were in perfect harmony with my friend's, when he expressed his gratification at the manner in which our discussion had been conducted in regard to each other, and its reception by the audience; and I shall try, by the help of the Lord—which I hope we shall all have—to continue to manifest a spirit that corresponds with our precious and blessed Christianity.

The most of the points introduced by my friend in

his last speech will be reached, and, I think, covered by the argument I am now about to introduce; and where they are not met by the general argument, I can the more appropriately introduce them when I shall have done with the argument which I am now about to advance.

III. *My third argument in behalf of trine immersion will be drawn from the supposed design of the peculiar phraseology of the formula.*

By the design of the peculiar phraseology of the formula, I refer, not to the design of baptism, but the design of the language used in commanding it: "In the name of the Father, and of the Son, and of the Holy Spirit."

The three names—the Father, the Son, and the Holy Spirit—being given in the formula, a distinction between the three characters which those three names represent is evidently taught, and the importance of each character in the great work of redemption is fully recognized and to be impressed upon the baptized believer. And as these names designate the three characters to which they belong, it is, in reality, into the three characters themselves—the Father, the Son, and the Holy Spirit—that believers are baptized. With the distinction and plurality of names correspond the distinction and plurality of characters; and with these should correspond the distinction and plurality of actions in administering Christian baptism according to the formula given by Christ. This formula was, without doubt, designed to convey to the mind the idea that there is a distinction between the three characters named, and that they are all engaged to encourage, to further, and to secure the salvation of the believer.

Dr. Adam Clark, in remarking upon the formula of baptism as contained in the commission, says: "Is it

possible for words to convey a plainer sense than these do? And do they not direct every reader to consider the Father, and the Son, and the Holy Spirit, as three distinct Persons?" It is Dr. Clarke's positive declaration relative to the distinction of characters, that I want noticed. [Commentary on Matthew, chap. xxviii: verse 19.]

Simeon, another eminent writer, says: "The Father, Son, and Holy Ghost, are here distinctly mentioned. They are all mentioned in the same manner, and for the same end. Whatsoever is meant by 'the name of' the Father, must be understood also in reference to the Son and the Holy Ghost." [Simeon's Works, Vol. V, p. 126.]

Dr. Doddridge, in his "Expositor," in commenting on the language of the commission, says: " * * that by this solemn initiatory ordinance they may profess their subjection to *each* of these divine Persons, and, maintaining suitable regard to *each*, may receive from each correspondent blessings." By using the word "each" he evidently recognizes a distinction in the three characters, and teaches that special attention should be given to them in pursuance of that distinction. Every English scholar knows that the word "each" refers to a number of persons or things taken separately, or one by one. When reference is made in such language as this to *each* of the characters named in the formula, it is understood that they are to be recognized as separate, and considered separately.

Dr. Burns, of London, in a sermon on Matthew, xxviii: 19, entitled, "The Distinctions in the Godhead," uses the following language: "But the phraseology employed obviously presents the one Jehovah under certain distinctions, involving the idea of a plurality in the Godhead."

These high authorities, then, to say nothing of

numerous others, amply justify us in the belief that the phraseology used in the commission does represent a distinction in the characters that constitute the Divinity, or Godhead; that it was the design of our Lord Jesus Christ, in instituting the ordinance of baptism, that this distinction should be plainly revealed, and by the act of baptism fully recognized, and strongly impressed upon the mind of the believer. And I maintain that this purpose is better accomplished by an immersion into each name and each character, than by but a single immersion.

When the Saviour gave to his disciples the institution by which they were to commemorate his death, he selected two symbols, the bread and the wine; the one to represent his body, the other his blood. Now, whatever union existed between the body and blood of Christ (and certainly there was a very intimate union), he designed that when his disciples would commemorate his death, they should make a distinction between the two, to show that while his body was broken for them, his blood was also shed for them. This I want noticed, for I think the thought is worthy of consideration. When the Saviour took the bread, and gave it to his disciples as the representative of his body, if that bread properly represented his body, it must have represented his blood also, for there can not, from the very nature of things, be a living body where there is no blood. His blood, then, must have been implied in that which was given as the representation of his body. But for some wise reasons—what they were I attempt not to conjecture—he wanted his disciples to especially notice his blood as separate from his body; consequently he selected two symbols, one to represent his body, the other his blood. There was at once a unity and a plurality there; and, in establishing that ordinance—the communion—he wished the plurality and the distinction to be plainly recog-

nized ; hence he selected the *two* symbols. So, whatever union exists among the divine characters—the Father, the Son, and the Holy Spirit—baptism, administered according to the formula, was designed to show a distinction in those characters, that the persons baptized may properly appreciate their need of the Father, the Son, and the Holy Spirit, in living a Christian life. And while a distinction is to be shown, faith in each is to be professed, and each honored. This is plainly and impressively done by the three actions, or the three immersions, in baptism.

The searching, reflecting, and enlightened mind, will not fail to perceive the striking resemblance there is between the baptism of Christ himself and that which he has instituted for his followers. And this will not appear so strange, when we consider that he was not baptized so much for himself as for us—for our example. At the baptism of Christ, all the divine characters which are named in the formula for administering Christian baptism were clearly manifested. The Son was in Jordan, receiving baptism from John ; the Holy Spirit, in the form of a dove, was seen descending and lighting upon the Saviour, and the Father, from his throne in the heavens, spake and said : “ This is my beloved Son, in whom I am well pleased.”

Dr. Stier, in his “ Words of the Lord Jesus,” says : “ The baptism appointed by Christ manifestly refers back to the symbolical baptism which Christ himself received in the Jordan ; for, as there the Father, Son, and Holy Ghost were first fully revealed in their sacred trinity, so now disciples were to be baptized unto or into the name—not merely of the Father who then bore witness, not merely of the Son who then received the witness that he was the Son—but also most perfectly into the name of the Holy Spirit.” [Stier on Matthew, xxviii : 19.]

What is plainer in this scene at the river Jordan

than that the three sacred characters which were there manifested were distinct from one another? And this distinction is evidently designed to be taught in the formula of baptism contained in the commission. Then, as there are three distinct names, expressive of three distinct agents or characters, mentioned in the commission, into each of which the believer is to be baptized, and as the formula for administering Christian baptism was designed to bring distinctly before the mind the three divine characters named, trine immersion, or three actions in baptism, very clearly shows the distinction between those characters which it is thought the words in the commission, to be used in administering baptism, were designed to show. Believers are to be baptized into the distinct name of the Father, and in trine immersion they are thus baptized. They are likewise to be baptized into the distinct name of the Son, and in trine immersion they are thus baptized. They are finally to be baptized into the distinct name of the Holy Spirit, and this also is done. And thus do trine immersionists observe the command of Christ contained in the formula for administering baptism, strictly and literally. They fulfill the design and the letter of the formula.

And as the formula for administering baptism requires believers to be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit, as into three distinct characters or personal agents, hence Christians are represented in the Scripture as being in the Father, and in the Son, and in the Holy Spirit. I John, ii: 24: "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Here it will be observed that there is the same distinction between the Father and the Son that there is in the baptismal formula. Again: Galatians, v: 25: "If we live in the Spirit, let us also

walk in the Spirit." From these distinctions, so frequently recognized in the divine Word, it appears to me that three actions in baptism—three immersions, one into the name of the Father, one into the name of the Son, and one into the name of the Holy Spirit—are more in harmony with the requirements of the formula, and better express what that formula was evidently designed to convey, than one immersion.

It is true that different names are sometimes applied to the same character, and are somewhat indiscriminately used. For instance, the name "Father" is applied to the Son by Isaiah, chap. ix: verse 6: "His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father," etc. And the term "Spirit" is sometimes applied to God, as in John, iv: 24: "God is a Spirit," etc. But though the terms are sometimes used indiscriminately, so that the distinction can not always be inferred from the names simply, yet, when the three names are brought into connection, as they are in the commission, with the distinction plainly and clearly set forth, so that there is no chance for misapprehension, I contend that such distinction should be recognized. And as a practical recognition of that distinction, we claim that trine immersion better harmonizes with the language of the formula than where there is but one immersion.

In the Divinity, or Godhead, there is a plurality, and there is a unity. I do not know that any of us will deny this. I presume my friend will accept it. This distinction in the Godhead has been stated by Alexander Campbell, as follows:

"No one believes more firmly than I—and no one, I presume, endeavors to teach more distinctly and comprehensively than I—this mysterious, sublime, and incomprehensible plurality and unity in the Godhead. It is a relation that may be *apprehended* by

all, though *comprehended* by none. * * * But, while avowing these my convictions, I have no more fellowship with those false and pernicious theories that confound the peculiar work of the Father with that of the Son, or with that of the Holy Spirit, or that of any of these awful names with that of another, or which represent our illumination, conversion, and sanctification as the work of the Spirit, without the knowledge, belief, and obedience of the Gospel, as written by the holy apostles and evangelists, than I have with the author and finisher of the Book of Mormons.

“The revelation of Father, Son, and Holy Spirit, is not more clear and distinct than are the different offices assumed and performed by these glorious and ineffable Three in the present affairs of the universe. It is true, so far as unity of design and concurrence of action are contemplated, they co-operate in every work of creation, providence, and redemption. Such is the concurrence expressed by the Messiah in these words: ‘My Father worketh hitherto, and I work;’ ‘I and my Father are one;’ ‘What things soever he (the Father) doeth, these also doeth the Son likewise;’ but not such a concurrence as annuls personality, impairs or interferes with the distinct office of each in the salvation of man. For example: the Father sends the Son, and not the Son the Father; the Father provides a body and soul for his Son, and not the Son for his Father; the Son offers that body and soul for sin, and thus expiates it, which the Father does not, but accepts it; the Father and the Son send forth the Spirit, and not the Spirit either; the Spirit now advocates Christ’s cause, and not Christ his own cause. The Holy Spirit now animates the Church with its presence, and not Christ himself. He is the Head of the Church, while the Spirit is the Heart of it. The Father originates all, the Son executes all,

the Spirit consummates all. Eternal volition, design, and mission, belong to the Father; reconciliation to the Son; sanctification to the Spirit." [Campbell on Baptism, pp. 289, 290.]

Now, in our mode of immersion—in trine immersion—this plurality and unity in the Godhead are strikingly illustrated, harmonizing beautifully with the character of the Divinity. There are the three names and three offices in the one Godhead; there are three actions, or three immersions, in one baptism. It may be difficult to comprehend this unity and plurality in the Godhead, and we expect to hear something of this difficulty, and, when it comes up, I will try at least to help you get a Bible view of the matter, though we may not be able to fully fathom the mysteries of the Divinity.

I shall take the opportunity here—as I want to take it somewhere—of showing that the doctrine of trine immersion has nothing to do with any peculiar doctrines of the trinity, or with any peculiar views that are entertained in the Christian world relative to the trinity, or what is commonly known as the trinitarian doctrine, in contradistinction to the Arian or unitarian doctrine. It sometimes has been said, by persons not very well acquainted with the matter, that we, in our trine immersion, "divide the Godhead." Now, these trinitarians whom I have quoted, make the same distinction between the Father, the Son, and the Holy Spirit, and make it just as emphatically, as we do. (Clarke's orthodoxy on the subject of Trinitarianism may be doubted; but that of Doddridge, and the others quoted, will not be.) When we acknowledge three characters in the Godhead, we acknowledge only what the Christian world acknowledges. I say the whole Christian world acknowledges three characters in the Godhead. Some make them three persons, equal in power, and say, God the Father, God the

Son, God the Holy Spirit. Others make the Son and Spirit inferior to the Father, and deny personality to the Spirit; but these points are not necessarily involved in this discussion, and, I hope, will not come up. But the three-fold character of the Godhead, which the whole Christian world acknowledges, is all we show in our baptism. Any peculiar doctrines concerning the trinity, have nothing to do with it. Trinitarians and Arians, in different ages, have alike performed trine immersion, and have alike baptized by single immersion.

My friend, in his last speech, remarked that, as we approach God only through Christ, it would seem to be more in place to baptize in the name of Christ *first*. Now, I would remind him, and you all, that "no man can come to Christ except the Father draw him." (John, vi: 44.) There it will be seen that the great work of our redemption begins with the Father, where our baptism begins, "in the name of the Father."

Much that my friend said in regard to the peculiar relationship between the three characters of the Godhead, I cordially accept. But while believing that there is a unity, a union, a oneness, we also believe that there is a plurality and a distinction—a distinction which, under some circumstances and in some places, is so clearly pointed out, so particularly set forth, so emphatically insisted upon, as to demand recognition and observance. Such we claim to be the fact in the case before us. Whatever union exists in the three characters of the Godhead as found elsewhere in the Bible, it is *plurality as found in the commission*. The three characters are separately named, and we are commanded to baptize the believer into each; and this we do by a trinity of action—by trine immersion. [*Time expired.*]

[MR. McCONNELL'S THIRD ADDRESS.]

MODERATORS AND FRIENDS—I will commence just where my friend quit, and call your attention to the last assertion he made: “Whatever union exists in the three characters of the Godhead as found elsewhere in the Bible, it is *plurality as found in the commission*.” Therefore, he assumes, that plurality must be shown in the ordinance of baptism, and hence trine immersion. Now, this assertion will not pass current with me, however it may be with you. No disputed point can be settled by taking the very point in dispute as a basis upon which to ground an argument. The question so summarily disposed of by my friend, is the very question in dispute between us; and the argument to which he proposed to reply, was an effort to show that the commission involved the idea, not of simple plurality, but of plurality in unity. His bare assertion, therefore, is not sufficient to set aside that argument, based upon this recognized unity to be found everywhere throughout the Scriptures. We do not deny that plurality is found in unity; it is the very thing indeed that we claim: but where we have plurality in unity, and that, too, involving the idea of distinction, we do not necessarily have the idea of *division* and *separation*. In man we find plurality in unity, and a distinction of body, soul and spirit; but they are not *separated*; they are united, forming one man. The argument, therefore, of my friend, based upon the idea that where there is a distinction there is necessarily a *separation*, and that, in order to recognize or represent that separation there must be several separate acts, falls to the ground.

And this leads me back to the argument based by my friend upon the symbols employed in the communion. There are two symbols employed in the communion—the bread and the wine; the bread rep-

representing the body, and the wine the blood, of our Lord Jesus Christ. Now, there is a plurality and a unity—flesh and blood representing one body—in the living man; but let me ask you, what was the object contemplated by our Saviour in selecting these two symbols? Was it not specially designed to show the plurality in unity—the distinction and the *separation* of the component elements? “As often as ye eat this bread and drink this cup, ye do show *the Lord’s death*, till he come.” And in death there is a *separation* between the body and the blood; hence two separate symbols. If my friend proposes to prove that the purpose of the commission was to show that the Father, and the Son, and the Holy Spirit, are as completely separated from each other in the great work of human salvation as the flesh and blood of Jesus were in his death, we will hear him upon that subject. And when that is accomplished, there may be some relevancy in his argument based upon the two symbols, the bread and the wine—but not till then.

My friend continues to insist that as there are three persons in the Godhead, it is necessary that the believer should be baptized into each person. I think what I have heretofore said must have made it clear to every discerning mind that this is not necessarily true. We can find at every turn illustrations to show the sophism that lies hidden in this assumption. For instance: a child is born into the world; it is born into the United States; it is born into the State of Iowa. Does this require three births—first into the world, secondly into the Union, and lastly into the State? Will not one birth accomplish the whole? Certainly it will. Now, God the Father, and the Son, and the Holy Spirit, are so associated together that the fullness of the Godhead resides in Jesus Christ bodily; hence an immersion into one is an immersion into all.

My friend remarks, or quotes with his indorsement the remark, that in the commission the three characters of the Godhead "are all mentioned in the same manner, and for the same end; that whatsoever is meant by 'the name of' the Father, must be understood also in reference to the Son, and the Holy Ghost." Very well, we grant that the force of the expression 'the name of' is the same in each case. We grant also his further explanation: that by this formula the believer is baptized *into subjection to* the Father, and the Son, and the Holy Spirit. But let us see whether there is anything in this to sustain his position. Jesus prefaced his commission with these words (Matt., xxviii: 18): "All power [*exousia*, authority,] is given unto me in heaven and in earth." Then, when the believer, being baptized into Jesus Christ, places himself in subjection to him, he is in subjection to all authority, which includes that of the Father and of the Holy Spirit. So the point we contend for is gained upon his own interpretation of the commission.

My friend spent considerable time in commenting upon the definition of the word "each," explaining that it meant every one of a number of persons or things, taken separately. This explanation, and the argument built thereon, would have been in place, but for the unfortunate fact that the word "each" is not in the commission, but in the remarks of some commentator upon it. As we are not now weighing the language of commentators, but of the commission, I do not see that this portion of my friend's argument reaches the point in dispute, or calls for any particular reply.

Our attention is called to the baptism of Christ. We are told, and I am willing to accept it as a truth, that his baptism was a model of Christian baptism; that we should baptise in the same manner in which Christ

was baptized. That, too, we will not deny. We are furthermore told that at Christ's baptism all of the divine characters which are named in the formula for administering Christian baptism were present and clearly manifested. This, too, we grant; but may we be permitted to remark that only one of them was baptized. We are told by my friend, and by the Holy Scriptures, that the Father then acknowledged Christ as his Son, and the Holy Spirit pointed him out. There is only one thing lacking to prove my friend's position, but that one thing is fatal to his entire argument: Was Christ baptized *three times*? If he can show that, he will sustain his position. Let him bring the proof, if it is anywhere to be found.

As at the baptism of Jesus in Jordan, so at the baptism of every penitent believer: We are buried with Christ, are cleansed from our sins, and rise to newness of life; God acknowledges us as his children, the Holy Spirit takes possession of our hearts, and we are designated as the sons and daughters of Almighty God. But it takes only one act to bring us to Jesus Christ; and when that is accomplished, the Father will acknowledge us as members of the heavenly family, and the Holy Spirit will come and take up his abode with us. Hence, Peter said (Acts, ii: 38): "Repent, and be baptized, every one of you, *in the name of Jesus Christ*, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Not a word about trine immersion here!

My friend remarks that in all the Holy Scriptures there is no one thing plainer than, that there is a clear distinction between the three characters distinguished by the three names of the Father, the Son, and the Holy Spirit. I grant that, cheerfully. But upon this premise he builds an argument that since there are three characters there must necessarily be three immersions. I fail to see the connection between his premise and

his conclusion. I will call your attention to a passage that will illustrate my idea. I read in the testimony of Matthew (chap. viii: verse 2), "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven." Now, there is nothing plainer than that there is a clear distinction between the three persons, Abraham, and Isaac, and Jacob. And according to my friend's logic, those who come from the east and from the west must sit down *three times*: must first sit down with Abraham; then rise up, and sit down a second time, with Isaac; then rise again, and sit down a third time, with Jacob. But as I do not accept my friend's reasoning, I do not consider so much rising up and sitting down to be necessary.

My friend quoted several passages in proof of the distinction in the characters of the Godhead. He read from the 24th verse of the second chapter of John's first letter: "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." Yes, there is a distinction made; but I can not see how it helps my friend in this matter of trine immersion. "Ye also shall continue in the Son, and in the Father;" does that render necessary two distinct, separate, independent continuings—first, a continuing in the Son, and when that shall have ceased, *another* continuing, in the Father? How a man can thus continue, and cease to continue, and again commence continuing, and thus alternately continue and discontinue continuing, as my friend's logic would require, is difficult for me to comprehend.

He also refers us, in proof of the distinction in the characters of the Godhead, to Galatians, v: 25: "If we live in the Spirit, let us also walk in the Spirit." But can a man walk in the Spirit, and not walk in

God? Entirely impossible. He will not presume to answer that question in the affirmative. Yet, if I understand what my friend is aiming at, he would show by this text that when a believer is baptized into the Spirit he is not baptized into God, but needs two other immersions—one into the Father, and one into the Son.

Finally, my friend says it does not follow after all that there is always a distinction to be observed in accordance with the names employed, as they are sometimes applied indiscriminately—the Son being called “The Everlasting Father,” and God himself having the term “Spirit” applied to him. He thus destroys the distinction he has all along been endeavoring to establish beyond the possibility of a doubt; and thus there is at once an end of the argument for trine immersion based upon the distinction of characters named in the formula.

I was a little astonished at one thing my friend said, viz: that the doctrine of the trinity had nothing to do with trine immersion. That, I say, seemed a little strange to me, when his whole effort, if I have understood him correctly, has been to base trine immersion on the doctrine of the trinity. If the doctrine of the trinity has nothing to do with trine immersion, why has my friend been insisting upon discussing it here, and bringing up quotations from Scripture and from eminent men to prove the distinction between the three Persons, or characters in the Godhead?

There are three distinct characters. We admit that. The argument is, that there must be three distinct actions. Well, what bearing does that have on trine immersion? If there is a distinction, must there not be a difference? Or is this a case where there is “a distinction without a difference?” The distinct, different Persons are, the Father, the Son, the Holy Spirit. What next? Why, according to the close

analogy insisted upon by my friend, the actions referring to them must be as distinct and different as the persons. But he would have us perform, not different actions, but the same action. So the analogy they insist upon is not carried by himself; and the point at which they aim is not gained, after all.

But in *one* immersion we have three actions; and these are distinct—different, and not the same. In the Godhead there are the three characters—the Father, the Son, and the Holy Spirit; in one baptism are the three actions—the burial, the quickening, the resurrection. There is a beautiful analogy here, teaching an impressive lesson, which I can not find in trine immersion.

It is argued—I do not recollect that my friend has yet referred to it, but I know that it is generally urged in the discussion of this question—that in baptism we *honor* him into whose name we are baptized. This we will grant, at once. Then, say our trine immersionist friends, is it not clear that equal honor is due to each of the three, and therefore we should be three times immersed? Let us see if that follows. Whoever makes confession of faith in Jesus Christ, honors him. But ought we therefore to make three formal confessions of faith—first a confession of faith in the Father, then a confession of faith in the Son, and lastly, a confession of faith in the Holy Spirit? But let us look at the matter in another light. When a man is baptized into the name of the Father, the Father is honored, but the Son is not; else there is no use in the second baptism. And when a man is baptized into the name of the Son, the Son is honored, but the Father is not; else the Father receives double honor. And Christ says “That all men should honor the Son even as they honor the Father” (John, v: 23). And if it requires a repetition of the act that each may be honored, then only one is honored in the

first act ; and as the first act is performed in the name of the Father, he, and not the Son, is honored. But Christ says, "He that honoreth not the Son honoreth not the Father which hath sent him." So, if the Son is not honored in the first act, neither is the Father ; and if the Son is honored in the first act, then it is not necessary to repeat the act. And so with regard to a third baptism into the Holy Spirit. The repetition of the act of baptism for the purpose of honoring those not honored in the first immersion, is a vagary conceived in the imaginations of men, and cherished in their no doubt honest hearts, but nowhere to be found in the teachings of holy writ. [*Time expired.*]

[MR. QUINTER'S FOURTH ADDRESS.]

FRIENDLY MODERATORS—I fear my friend did not apprehend the points I endeavored to present in my last speech, so clearly as I could have wished him to have done.

As regards the idea of the existence of one Divinity, presented to us in three different characters, or offices, and under the name of the Father, the Son, and the Holy Spirit, I maintain that they are sometimes presented to our consideration, in the Scriptures, in their unity, as one—sometimes in their separate characters, being distinctly and severally named, with special reference to the office each performs. I claim that whatever union exists, whatever be the nature of that mysterious union, however they all may co-operate in the great and glorious work of man's salvation, in the commission, the Father, Son, and Holy Spirit, are severally and separately set before us, in their distinct characters.

I hope that in referring to some authorities—for instance, to Alexander Campbell—no one will suspect

me of any improper motives; I do it because these men present certain thoughts which appear to me to be pertinent in this connection, in a better form than I could present them myself, with an authority that will not be questioned by my friend, and in a manner that will commend itself to the judgment and good sense of this audience. I read a passage from Mr. Campbell, representing the distinction in the three persons or characters in the Godhead; the different office performed by each in the great work of human redemption; showing that whatever unity may exist between them, they are as separate and distinct in character and office as it is possible for three different things to be. I do not ask my friend, or my hearers, to accept this because Mr. Campbell says it, but because the position taken by him is sustained by the teachings of the Holy Scriptures. It is in these distinct and separate characters, with evident reference to the distinct and separate office performed by each, that the Father, the Son, and the Holy Spirit, are presented to us in the commission. And I claim that the distinction so plainly set before us, ought not to be ignored or regarded as utterly meaningless.

My friend remarks, in reference to the use of two elements in the communion, that the bread and the wine were designed to represent the body and blood of Christ *after death*. I do not consider that as a necessary inference. Before death, as after, his body was composed of two elements, the flesh and the blood; he wished the two, for some reason, to be considered by his disciples separately: so he chose the bread to represent his flesh, and the wine his blood. All I maintain is, there was a distinction, and he took this method of indicating to his disciples that he wished that distinction to be observed. I claim that in instituting the ordinance of baptism, his language, as recorded in the commission, indicates his design that

the distinction between the Father, the Son, and the Holy Spirit, should be observed; and this we do by trine immersion. I do not know how it is recognized in performing the ordinance by single immersion.

My friend illustrated his idea of baptism by a child being born into the State of Iowa, and by that one birth being made a citizen, not only of Iowa, but of the United States. I can not see that the cases are analogous. We have spoken of the different offices performed by the Father, the Son, and the Holy Spirit. Now, the act that inducts the President of the United States into his office at Washington, does not induct the Governor of Iowa into his office at the capital of the State of Iowa, since the offices of President and Governor are separate offices. So as regards these distinct offices, and the characters filling these distinct offices, in the great work of human redemption; these are separate offices. And in the commission, this distinction is specially set forth and insisted upon.

My friend presses the point, that if the believer is baptized into Christ, he is necessarily baptized into the Father. But if the one act, being baptized into Christ, is sufficient, why name the other names? Why mention at all the name of the Father, and of the Holy Spirit? So I am driven to accept the idea of a plurality and distinction in the characters, and one immersion into each, the more fully to represent that distinction.

My friend thought I had committed myself in saying that the names *alone* do not always and everywhere prove a distinction; that these names are sometimes used somewhat indiscriminately. That is true; but when I read in the commission, "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," I see very plainly that here the names are *not* used indiscriminately, but in such a manner as

to plainly point out the distinction between them, and to direct special attention to the distinct office of each. While I say on the one hand, that in the Bible the language does not *always* prove a distinction, I say on the other hand, that, in the commission, the language *does* prove a distinction. This distinction we believe the Saviour intended to be recognized in some way in the ordinance he then instituted; and we so recognize it by immersing into the name of each.

I think my friend misapprehends me again, in reference to my remarks on the trinity. I said that trine immersion had nothing to do with any *peculiar doctrines* regarding the trinity. A man may believe in three Persons in the Godhead, perfectly equal in all respects; or in one God, the two others constituting the trinity being less than God; may call them three Gods, three Persons, or three characters; and trine immersion will not interfere with their belief. We simply believe in a plurality in Divinity, and recognize it in our baptism. But trinitarianism, unitarianism, sabellianism, and the other isms having their origins in various speculations concerning the nature of the trinity, trine immersion has nothing to do with, and I consider them irrelevant in this discussion, and not necessarily involved in the question at issue between single and trine immersionists.

I feel, then, that nothing that has yet been said by my friend has dispossessed me of the ground I occupy on this question—that there is a distinction between the characters and offices of the Father, the Son, and the Holy Spirit, and that this distinction should be recognized in baptism by immersing into each.

A word as to my friend's criticism upon the word "each." Of course I did not claim that word was in the commission; I referred to it as the common understanding of men when reading the commission with an unprejudiced mind—that the believer should

be baptized into *each*; that *each* should receive equal honor in the ordinance.

One or two points introduced by my friend can be more appropriately noticed under my next argument, to which I shall now proceed.

IV. *My fourth argument will be drawn from the structure of the language which constitutes the formula for baptizing.*

My friend knows, I suppose, and it is known to such of you as are somewhat acquainted with our mode of defending trine immersion from the commission, that we believe the language of the commission to be of the kind that grammarians call *elliptical*; that is, in order to make the text full, according to the correct grammatical construction, certain words must be supplied. We believe that when the ellipses are properly supplied, the text will read as follows: "Baptizing them in the name of the Father, and [baptizing them in the name] of the Son, and [baptizing them in the name] of the Holy Spirit."

It is plain that in order to analyze, or even understand the sentence, the phrase "in the name" must be added before the words "of the Son," and "of the Holy Spirit," at least in the mind of the reader. There are two methods of coming to this conclusion. One is by parsing or analyzing the sentence according to the rules of grammar. The other is by accepting the authority of reputable writers upon this point. Both will lead to the same conclusion. Those of you who are acquainted with the rules of grammatical analysis, will see that the sentence is not grammatically complete in construction without supplying the words "in the name." You know, probably, that the rules of grammar are founded upon the manner in which eminent writers and speakers use words. Such rules as, "a verb must agree with its subject in num-

ber and person ;” and, “prepositions govern the ob-
jective case :” that is, reputable writers do not say
“to who,” or “men is,” but, “to whom,” and “men
are ;” and hence the rules I have referred to, which
require the latter form of those expressions, rather
than the former. So much by way of introduction
to the argument on the elliptical character of the lan-
guage of the commission.

As grammar itself is based upon the usages and
authority of men, rather than spend time on dry
grammatical analysis, I will appeal at once to the
statements of those who have made an examination
of the matter. On this point, I will refer you again
to Alexander Campbell, as quoted by a writer—H. J.
R.—in the *American Christian Review*, in an article
on the preposition *eis*, etc. The writer, in making
his remarks, said he introduced Mr. Campbell because
he was known to have given that subject great atten-
tion. Mr. Campbell says :

“Hence, in Christian baptism as enacted by him-
self, he [Christ] commands all converts to be im-
mersed, not IN, but INTO [*eis*] the name of the Father,
and of the Son, and of the Holy Spirit. This is
purely a Christian institution, not of Moses or the
prophets ; hence the formula is a perfectly original
and unprecedented institution. There had been wash-
ings, cleansings, and purifyings, among the Jews,
Samaritans, and Gentiles, by various authorities and
enactments ; but not one like this—‘INTO the name of
the Father, and INTO the name of the Son, and INTO
the name of the Holy Spirit.’ Therefore, ‘IN the
name,’ and ‘INTO the name,’ indicate two distinct and
incontrovertible acts, which no grammar nor diction-
ary in the civilized world can equivalence or synony-
mize.” [Vol. X, No. 39.]

Another writer, P. Hasty, in remarking upon the
language of the commission, uses these words :

“‘Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit;’ if this is not the true import of the commission, I do not know that my obtusity will permit me to know what it is.’” [*American Christian Review*, Vol. VII, No. 34.]

James Purves has the following :

“Again: ‘Baptizing them into the name of the Father, and of the Son, and of the Holy Spirit;’ it is the same, or of the same import, as to say, ‘Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.’ If this is not the sense, to what *does* the ‘name’ refer? or what is meant by it? If it does not refer to or mean the name of the Father, and the name of the Son, and the name of the Holy Spirit, it would seem that the text should in part read the very reverse of what it does; that is, it should have read, ‘Baptizing into the name, not of the Father, nor of the Son, nor of the Holy Spirit, but into the name that denotes the unity of their essence.’ I suppose any one may see the absurdity of this, and what difficulties it would present to a serious inquirer; while the text as it stands is suited to convey instruction to the most ordinary capacity.” [*Purves’ Attempt*, p. 44.]

Now, I have any amount of testimony on this point, to show that it is the idea of the most learned and eminent men, that the words “in the name” should be understood before “Son” and “Holy Spirit.” But I presume my friend will admit this, and I shall not enlarge upon it further till there seems to be a further necessity for doing so. And, let it be noticed, these remarks were not made by men who were writing upon the practice of trine immersion; they had no thought in reference to trine immersion in their minds at all; these remarks were made incidentally, in writing upon other subjects; but looking at the com-

mission, the idea seemed to strike them, naturally, that the words "the name of," should be understood as coming in before "Son," and "Holy Spirit," as it is before "Father." If that is not the sense of the passage, there is no sense in it at all. I would like to have my friend, or any one else, tell me what is the meaning of it, if this is not?

In concluding this class of testimony, I will introduce one to which I will call your attention, on account of a peculiar mode of expression contained therein. I hold in my hand the work of *Meyer*, a German commentator, acknowledged to be one of the most profound and critical of New Testament commentators. He gives the following clear and decided testimony to the elliptical character of the baptismal formula:

"If Jesus had said, 'the *names*,' he would have expressed himself in a manner easily misunderstood, though there are meant three personally different names, inasmuch as 'to *'onomata*' [the names] might have been taken for the several names of each individual subject. The singular signifies the definite name, expressed in the text, of each of the Three, so that '*eis to 'onoma*' before '*tou uiou*' and before '*tou hagiou pneunatos*' is to be added again MENTALLY, as a matter of course." [*See his Commentary on Matt.*, xxviii : 19.]

That was the idea of this learned commentator—that the words, "in the name," should be added before "the Son," and before the "Holy Ghost," *mentally*, "as a matter of course." This supplying the words needed, mentally, is exactly what grammarians mean by an "ellipsis."

In the sentence under consideration, the conjunction "and" occurs twice. What office do conjunctions perform? Grammarians tell us they connect words and phrases. What do they connect here? It is evident that "and" can not connect the phrase "in

the name of the Father" to "of the Son," because the latter commences with a connecting word, the preposition "of;" and the use of two connecting words together, without any ellipsis, would not be allowable in any other language than this; and not in this, in any subject disconnected with theological views, or something else that men were particularly interested in sustaining. [*Time expired.*]

[MR. McCONNELL'S FOURTH ADDRESS.]

GENTLEMEN MODERATORS AND FRIENDS—My opponent commenced his last speech by reaffirming his former statement, that, although the use of the names, "Father," "Son," and "Holy Spirit," do not *necessarily* imply or demand a distinct recognition of these persons, characters, or offices, wherever they are mentioned in the Scriptures, yet in the commission they *do* clearly express such distinction and demand such recognition. Now, I ask, upon what does my friend base this assumption? If the words themselves do not necessarily imply such distinction, he must show us some other words in connection therewith, or some particular circumstances bearing upon this particular case, or bring some other satisfactory evidence, to convince us that the words which are used here necessarily mean something more or something different here from what they do when used elsewhere. I will let that matter rest till he brings some evidence, of some kind, beyond his bare assertion, to sustain his position.

My friend thinks I did not apprehend him in his argument based upon the distinction which he insists is to be found in the language of the commission between the three persons or characters in the Godhead. He now says that the distinction between the Father, the Son, and the Holy Spirit, is a distinction

in office. And he endeavors to prove the necessity of three immersions, by showing that the same act which inducts the President of the United States into office at Washington does not induct the Governor of the State of Iowa into office at the capital of Iowa. This reasoning would be sound if it were the Father, and the Son, and the Holy Spirit, that *were to be baptized*. But as the believer is not baptized into office and authority, but into subjection to the Father, and the Son, and the Holy Spirit, I do not see that the cases are analogous.

My friend asks, if baptizing a believer into Christ, the Son, introduces the man into the whole Divinity, why mention the other two names? In answer to this, I will simply say, first, that Christ mentioned all the three names in the formula of the commission, and we mention them in baptism because we find them in the formula; second, that the apostles, I apprehend, understood the commission as well as anybody understands it now, or has understood it since their day; and when they went out to preach and baptize under that commission, with the words of their Divine Master yet fresh in their memory, and their minds illuminated by the Holy Spirit, they said, "Repent, and be baptized, every one of you, in the name of *Jesus Christ*;" and in every instance where the apostles commanded baptism, it was to be done in the name of Jesus Christ, or of the Lord Jesus. This was, probably, because it was understood that he embodied the whole Divinity; "in him dwell the fullness of the Godhead bodily;" hence, "the name of the Father, and of the Son, and of the Holy Spirit," could mean no more than was indicated in the phrase, "in the name of the Lord Jesus Christ." If this reason be not sufficient or satisfactory, what other reasons there were, if not evident to us, was apparent to the Saviour and his apostles.

We will now pass on to the consideration of my friend's fourth argument in favor of trine immersion, which is based on the structure of the language constituting the formula. We believe, with him, that the language of the commission is what grammarians term "elliptical." His manner of supplying the ellipsis, however, does not strike me as being correct. He would have the commission read, when suppressed portions of the sentence are supplied, "Baptizing in the name of the Father, and [baptizing in the name] of the Son, and [baptizing in the name] of the Holy Spirit." I do not accept that method of supplying the ellipses. I join issue with him there. We now come to the closest work we will have in this discussion. The whole controversy turns upon the teaching of the commission; if the commission does not teach trine immersion, with all the clearness imaginable, then trine immersion can not be sustained. If my friend fails to show that his method of supplying the ellipses is correct, and if, when that is done, we do not find in it the most positive and unequivocal command for three immersions, he must give up his position entirely; for nowhere else, so far as I understand the matter, does he claim to find the least warrant for three immersions.

My friend's first step toward supplying the ellipses is to insist that the words "in the name" should be supplied before the Son and the Holy Spirit. He gave us a dissertation upon grammar, after which he introduced Alexander Campbell, and a writer in the *Christian Review*, and a German commentator of some note, and perhaps some other, to sustain this position. I will admit all they said having a bearing upon this point, not because Alexander Campbell or any one else said so, but because the grammatical structure of the sentence requires that very thing. The copulative conjunction "and" means "add to;" and it

does "add to" the name of the Father, the name of the Son, and the name of the Holy Spirit. But my friend wishes to add something else. And the whole issue between us is as to how large a load the little conjunction "and" is to be allowed to draw after it. My friend says that the conjunction "and" reaches still farther back into the preceding phrase, and adds to the second and third members of the sentence the word "baptizing" also; "baptizing in the name of the Father, and [*baptizing in the name*] of the Son, and [*baptizing in the name*] of the Holy Spirit." We both agree that in supplying the ellipses, the words "the name" are to be carried forward; but he goes farther, and insists on the word "baptizing" also being carried forward every time. I claim that this is incorrect, unreasonable, ungrammatical and unscriptural.

Let us see if an examination of other passages of Scripture of similar construction will bear him out in his argument. First, let us turn to Luke, chap. ix: verse 26: "For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Here is another elliptical sentence, which my friend and I would both agree to complete by adding the word "glory" to the last two phrases, making the conclusion of the verse read, "when he shall come in his own glory, and in his Father's [*glory*], and [*in the glory*] of the holy angels." But my friend's method of supplying the ellipses would give this thought: "When he shall come in his own glory, and shall come again in his Father's glory, and shall come a third time in the glory of his holy angels." If there are three different immersions commanded in the commission, there are three different comings or advents promised in the verse before us. But no one will accept such an in-

terpretation of this text, and I can not accept his interpretation of the commission.

Again, let us turn to Matthew, chap. xxiii : verse 1 : “Then spake Jesus to the multitude, and to his disciples.” Did Jesus on this occasion deliver two different discourses, one to the multitude and the other to his disciples? or did he discourse first to the multitude, and afterward repeat the same discourse to his disciples? Is it not more sensible to believe that he made but one speech, which was heard by both at once? Just use a little of your own common sense here; it is worth more than the authority of Alexander Campbell, or any other commentator, however eminent.

Turn next to Colossians, ii : 2 : “ * * to the acknowledgment of the mystery of God, and of the Father, and of Christ.” I understand by this that there is one mystery—the mystery of God, the Father, and of Christ. But my friend’s method of interpretation would give us three mysteries; first, the mystery of God; second, the mystery of the Father; and yet a third mystery, that of Christ. Nay, more, he would give us three acknowledgments also; and would supply the ellipses so as to make this clause of the verse read, “to the acknowledgment of the mystery of God, and [to the acknowledgment of the mystery] of the Father, and [to the acknowledgment of the mystery] of Christ.” But who understands language in that manner? No one—outside of our trine immersionist friends, and they nowhere else except in the commission.

Again: “The Lord spake unto Moses and unto Aaron” (Numbers, iv : 1, and many other places). Do you understand by that language that the Lord first spoke to Moses, and when he had finished addressing him, spoke to Aaron, saying the same thing? Nobody believes it, or so interprets it. But that is

the manner in which our trine immersionist friends interpret the commission.

Yet, again: Turn to Matthew, viii: 11 (a verse already once used to illustrate another point, but which will serve a second purpose here): "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven." According to my friend's manner of supplying ellipses and drawing conclusions, many shall come from the east, and shall sit down with Abraham; then, returning to the point of starting, shall come again, and sit down with Isaac; again returning to their original place, they shall come yet a third time, and sit down with Jacob. After which they will go to the west, and come and sit down, first with Abraham, a second time with Isaac, and a third time with Jacob—making three times more they shall come from the west and sit down! No one—except the defenders of trine immersion—understands language so, and they nowhere but in the commission.

Still again: I Thessalonians, v: 23: " * * I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." Does the apostle mean that God shall preserve the spirit blameless till the coming of our Lord Jesus Christ, and when that is accomplished, preserve the soul likewise, and, lastly, preserve the body blameless?—three distinct actions? But my friend's rule of interpretation makes the apostle say that.

I could continue for hours to quote from the Bible, showing to the most ordinary comprehension that the carrying forward of the word "baptizing" in the commission is contrary to the structure of the language, and the manner of speaking used in the New Testament. My friend has not yet concluded his argument, nor produced all his authorities; but the authorities

already quoted by him, I venture to say, will not bear him out in the assertion he has made as to the proper method of supplying the ellipses in the language of the commission. I have never found any work upon language that authorized such a construction; and I am satisfied that the Bible nowhere justifies such an interpretation. I am willing to receive information and light from any source, but I prefer, so far as possible, to explain the Scriptures by themselves; to let God be his own interpreter, rather than to rely upon the speculations of men. The celebrated Bishop Horne says, when any passage is brought forward, the precise meaning of which is not clear, the safest and best way is to go to other passages of similar construction, ascertain their import, and then come back to the difficult passage with the light thus received. This is the course I am pursuing here, in opposing my friend in what I conceive to be his arbitrary and unwarranted interpretation of the language of the commission.

We are about to close for to-night, to reassemble to-morrow morning, if God shall, in his providence, permit us to come together again. In separating to your several homes, I would have you remember that we shall all have to render an account for the improvement of this occasion; we for what we say, and our manner of saying it; you for the manner in which you hear, and in which you act upon what you hear. [*Time expired.*]

[MR. QUINTER'S FIFTH ADDRESS.]

FRIENDLY MODERATORS—I am happy, this morning, to be permitted, in the kind providence of God, to resume the discussion in which we are engaged. I shall proceed first to notice the closing speech of my friend, yesterday afternoon. The language of the commission is what we have before us. My friend

accepted the commission in the following form: "Baptizing them in the name of the Father, and [in the name] of the Son, and [in the name] of the Holy Spirit." He then proceeded to quote passages of Scripture apparently similar in construction to the language of the commission, but which did not require repeated action; and from that he proceeded to argue that the commission, in the form in which he accepted it, does not require repeated action.

Now, if that plan of proceeding is proper for him, it is proper for me; if passages of similar construction to the commission, which require but one action, are arguments in favor of but one action in the commission, parallel passages requiring repeated action are arguments in favor of repeated action in the commission.

First, let us turn to Matthew, chapter xvii: verse 15: "Lord, have mercy on my son; for he is a lunatic, and sore vexed: for oft-times he falleth into the fire, and oft into the water." Now, though the verb "falleth" is not repeated here, it is evident that there must have been a repetition of the action; for one act of falling would not have put that lunatic into the fire and into the water. He must at one time have fallen into the fire, and at another time have fallen into the water. The construction demands a repetition of the action.

Mark, v: 14: "And they that fed the swine fled, and told it in the city, and in the country." Here it is plain that the telling it in the city did not tell it to the country. There must have been a repetition of the act of telling.

Mark, xi: 11: "And Jesus entered into Jerusalem, and into the temple." Your common sense will tell you that his entering into Jerusalem did not necessarily take him into the temple. There must have been two enterings; first, an entering into Jerusalem, and, after that, a second entering into the temple.

But I might go on to quote passages of Scripture, similar in construction to the commission, in which a repetition of the action was necessary, for the entire half-hour I am to occupy. The point is this: if the passages that *he* quotes, in which a repetition of action is not required, prove that the language of the commission does not require a repetition of the act of immersing, these passages that *I* quote, in which a repetition of action *is* required, prove that the language of the commission *does* require a repetition of the act of immersing. My friend, then, can never consistently reject trine immersion; because the very method of reasoning which he has introduced, and upon which he seems to rely so strongly, proves that a repetition of the act of baptizing is necessarily to be understood from the language of the commission. His own mode of arguing places my position at least on an equality with his.

We willingly acknowledge that, in some of the sentences read, a repetition of the act is necessary, while in others it is not. I have not argued that in every case where there is an ellipsis to be supplied there must necessarily be a repetition of the action; whether such is the case or not is to be inferred from other circumstances. But, first, in order to get a little clearer idea of the grammatical construction of the language of the commission, I want, for a few moments, the attention of the reflecting, and more especially of those who can follow me a little in a grammatical analysis of the language. The passage under consideration is, "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit." (Such is the shape in which my friend has already accepted it.) The first part of the sentence, "Baptizing into the name of the Father," stands as a single proposition. Now, it is a well-established rule in the

English language, and, I think, in all languages, that where a conjunction is employed to connect several propositions, a portion of some of which are left unexpressed, or, in other words, are suppressed by the use of an ellipsis, in supplying the ellipses, the first proposition is to be the model upon which the rest are constructed. The elliptical sentences, in being filled out, are to be modeled after the first sentence; whatever is contained in the first sentence is to be understood as being contained in the second. Now, in the case before us, the first sentence is, "Baptizing into the name of the Father;" then comes the conjunction "and," whose meaning is, as already said, "add to;" *add to* this, "baptizing into the name of the Son." Here we follow the rules of grammar, and form the second proposition after the model of the first. But my friend would violate this well-established rule, and after the conjunction "and" would suppress a part of the second proposition—*not* making the second proposition after the model of the first. I would ask my friend by what authority he suppresses a part of the second proposition, and adds but a part of it to the preceding one? Taking the conjunction "and" in the sense of "adding to," as he insists, and filling out the second and third propositions after the model of the first, as all grammatical authorities direct, and we have the commission, when the ellipses are supplied, read as follows: "Baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Spirit." If there is any other possible way of completing the sentence so as to represent its correct grammatical construction, let my friend produce his authorities.

I have here Latham's "Hand-book of the English Language," from which I read: "It is highly important to remember that many double propositions may be expressed so compendiously as to look like one.

When this takes place, and any question arises as to the construction, they *must be exhibited in their full, expanded form*—i. e., the second subject, the second predicate, and the second copula, must be supplied. This can always be done *from the first proposition.*”

This is in perfect harmony with what I have already said, and with the teachings of a number of other authors upon this subject; and I know of no one who would deny it. Each proposition must be exhibited in its fully expanded form; the ellipsis must be supplied in such a manner that the second proposition will contain whatever is contained in the first. In pursuance of these rules, we are compelled to give the language of the commission this form: “Baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Spirit.”

Now the question arises: Accepting this as the correct reading of the commission, after the ellipses are properly supplied, does this require a repetition of the act of baptizing? I maintain that it does. What would be the impression of an unprejudiced mind—as clear of prejudice as the skies over us this morning are of clouds—upon reading such language? Would the natural inference be in favor of one act of baptizing, or of three? I have shown the distinction in the names of the Father, the Son, and the Holy Spirit. I have shown that the conjunction “and” does not connect these names, but does connect the three propositions. We have shown what the propositions are that are thus connected, when fully expanded by supplying the ellipses in accordance with correct grammatical analysis, according to the usage of those who rightly construe and teach our language; and into the three separate names, representing three distinct persons, characters, or offices, we are to be baptized separately. Previous arguments, based upon other

grounds, had led to this conclusion; and now a critical analysis of the language of the commission not only *justifies* but *requires* three actions—three immersions.

But even if my friend should not be willing to accept this version of the commission, "Baptizing into the name of the Father, and baptizing into the name of the Son, and baptizing into the name of the Holy Spirit," I will take him upon his own ground—look at the form of the language as my friend does accept it, and see what authority we have that *that* form, even, authorizes and necessitates trine immersion. He would have the commission read, when the ellipses are supplied, "Baptizing them into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit."

Now, I will read from Dr. Conant's critical notes upon the verse containing the commission. Dr. Conant stands at the head of the American Bible Union. Few men in our country stand higher than he in acknowledged learning and ability. He has made a translation of the gospel by Matthew, and to that translation has added critical notes. In his notes upon Matthew, xxviii: 19, he has the following: "The practice was adopted, at an early period, of immersing at the utterance of *each name*. But this is clearly contrary to the terms of the command. To justify such a practice, the form should have been, either, '*in the names of,*' or, '*in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit.*'"

Mark the point: Dr. Conant says that is the way the commission ought to be read, in order to justify trine immersion; and Campbell, Meyers, and others, including my friend here, say that when the ellipses are properly filled, that is the way the commission *does* read. In other words, my friend here insists upon reading the commission precisely as Dr. Conant

says it *ought* to read, in order to justify trine immersion.

V. *I proceed to my fifth argument in favor of trine immersion. It is grounded on the fact that Paul recognized a plurality of immersions in baptism.*

In an exhortation to the Hebrews, wherein he reproves them for not advancing in the divine life, he says: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of *baptisms*, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Hebrews, vi: 1, 2.)

The word *baptismon*, translated "baptisms" in our common version, is, by Mr. Anderson, and the Bible Union, and other high authorities, translated "immersions." That the baptism into the name of the Father, and of the Son, and of the Holy Spirit, is here alluded to, there can be no doubt. We can not consistently make anything else out of it. Some have tried to make something else out of it, because it interfered with their preconceived notions; but their views have been almost as numerous as their attempts. This is a plain admission of a plurality of immersions in Christian baptism. I present it as a supporting argument for trine immersion. My friend said, yesterday, that it was the commission *alone* that we relied upon to sustain trine immersion, and that if we could not find it there, we could not find it anywhere. I want to show you that this is a misrepresentation of our grounds for the practice of trine immersion. That this passage teaches, or at least recognizes, trine immersion, is plain, clear, conclusive; at least I shall hold it to be so until it is taken from me by evidence that must be accepted. Why, the Scriptures are full

of trine immersion. My friend has referred to the first recorded instance of baptism by the apostles under the commission. Acts, ii: 38: Peter said. "Repent, and be baptized"—not "INTO the name," but "IN the name;" not *eis*, but *epi*—"IN the name of Jesus Christ;" under the authority of Jesus Christ; in his name be baptized into the Father, and into the Son, and into the Holy Spirit. Those conscience-stricken and repentant Jews were commanded to be baptized under the authority of their crucified and risen Saviour; but when baptized, they doubtless were baptized according to the formula of the commission. So there we have trine immersion in the second chapter of Acts, in the eighth chapter, in the tenth chapter, in the sixteenth chapter; and whenever and wherever Christian baptism was administered under the authority of Jesus Christ, and in obedience to the commission, it was done into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit—which, I insist, could only be done by trine immersion. [*Time expired.*]

[MR. McCONNELL'S FIFTH ADDRESS.]

MODERATORS AND FRIENDS—I am happy to meet you this morning, to continue this very pleasant discussion of important issues, involving the practice of the Christian world in reference to one of the most important institutions ever established among men.

In the interval since our adjournment last evening, some remarks of my friend, in his speeches yesterday, have been recalled to my mind, that have not yet received from me the response that was perhaps due them; and to some of these things I shall first refer.

My friend said, in his introduction, that "two immersionists are here, differing as to the mode of im-

mersion.” I was not aware that such was the case. It is not so set forth in the proposition, nor has my friend presented anything on that point. As I understand it, the issue between us is not an issue of *mode*, but of *number*. We agree as to the action of baptism—it is immersion; the issue is, whether it takes a single immersion, or *three* immersions, to make *one* baptism.

My friend entertained us yesterday forenoon with lengthy quotations from the writings of the Christian Fathers who stood forth as advocates of trine immersion. You will remember that he found trine immersion first of all in the third century, and never went back earlier than that; but traced it down through the fourth, fifth, and sixth centuries, and so on along down to Bishop Beveridge and Whiston, of comparatively recent date. I propose to read a little this morning in reference to this matter of baptism; I shall commence further down the stream than my friend commenced, but I shall travel in the other direction, and go further toward the fountain than he went. And I want to make this statement before I read: I read, not from prejudiced champions of trine or of single immersion, but from reliable records of the early church; not the inferences of partisan advocates, but the statements of impartial historians.

My purpose, you will understand, is this: My friend has told you that certain learned men in the church, at that early day, advocated trine immersion, and that the church itself practiced it. Now, I propose to show you that these great men sanctioned, and the church practiced, at that same age, the most egregious errors in connection with the ordinance of baptism; consequently, the sanction of those great names, or of the church itself, in behalf of any given doctrine or practice, is no proof that it is founded upon the Word of God.

We will commence with the fourth century. Turning to Mosheim's Ecclesiastical History, we read as follows :

“ Baptismal fonts were erected in the porch of each church, for the more commodious administration of that initiating ordinance. Baptism was administered during the vigils of Easter and Whitsuntide, with lighted tapers, by the bishop, and the presbyters were commissioned by him for that purpose. In cases, however, of urgent necessity, and in such only, a dispensation was granted for performing this sacred rite at other times than those now mentioned. In some places, salt was employed, as a symbol of purity and wisdom, and was thrown, with this view, into the mouth of the person baptized ; and a double unction was everywhere used in the celebration of this ordinance—one preceding its administration, and the other following it. The persons who were admitted into the church by baptism were obliged, after the celebration of that holy ordinance, to go clothed in white garments during the space of seven days. Many other rites and ceremonies might be mentioned here, but as they never acquired stability by their duration, nor received the sanction of universal approbation and assent, we shall pass them over in silence.”

So you see that in the fourth century many corruptions had crept into the church ; many things had been thrown about this ordinance of baptism that my friend would not practice to-day. Now let us see what is said in connection with the ordinance of baptism in the third century :

“ Baptism was considered by all as of the highest importance, and as essential to salvation ; for which reason it was even thought proper to administer it to infants. There were, twice a year, stated times when baptism was administered to such as, by a long course of trial and preparation, offered themselves as candi-

dates for the profession of Christianity. The ceremony was performed only in the presence of such as were already initiated into the Christian mysteries. The remission of sin was thought to be its immediate and happy fruit; while the bishop, by the laying on of hands, was supposed to confer those sanctifying gifts of the Holy Ghost which are necessary to a life of happiness and virtue. We have already mentioned the principal rites which were used in the administration of baptism; and we have only to add that no persons were admitted to this solemn ordinance, until, by the menacing and formidable shouts and declamations of the exorcists, they had been delivered from the dominion of the Prince of Darkness, and consecrated to the service of God."

Here, in the third century, we find a great corruption of the plainness and simplicity of the gospel. In the very century in which my friend first finds trine immersion, we find exorcists employed, and infant baptism already in existence. Mosheim elsewhere tells us that infant communion was practiced in the same century. In fact, a thousand and one vulgar and unscriptural ceremonies prevailed in the religious world during the age when we first hear of trine immersion; and, with due respect to my friend and the ordinance he holds so dear, I can not but regard trine immersion as one of those speculations of men.

But let us turn now to the second century, and see what we can find concerning baptism. Mosheim says:

"The sacrament of baptism was administered twice every year, at the festivals of Easter and Pentecost, or Whitsuntide, either by the bishop, or, in consequence of his authorization and appointment, by the presbyters. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and

received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our Blessed Lord; were anointed by prayers and the imposition of hands; were solemnly recommended to the mercy of God, and dedicated to his service; in consequence of which they received milk and honey, which concluded the ceremony."

Here, as early as the second century, we find that unauthorized and unscriptural ceremonies had begun to cluster about the ordinance of baptism.

Now let us turn to the first century. And here I think we will be able, incidentally, to discover something in reference to the origin of trine immersion. Says the historian :

"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by"—trine immersion? No—"by *an* immersion of the whole body in the baptismal font."

During the second, third, fourth, and succeeding centuries, numberless extraneous and ridiculous observances gathered around this beautiful institution of baptism; and here we first discover trine immersion. But when we go back to the first century—the century in which Jesus Christ was baptized, in which he gave his commission, in which the apostles concluded their labors—we learn that baptism was performed by "*an* immersion." This fact alone is sufficient to rebut all the arguments of my friend, backed by all the commentators he has brought to bear upon this point.

My friend yesterday spent considerable time among the lexicons, from which he attempted to prove that the Greek word *baptizo* meant to *immerse repeatedly*, or *frequently*. I have before me the testimony of thirteen of the most eminent and learned lexicographers of the Greek language, on the meaning of the

word *baptizo*; and only one of these lexicons—that of Donnegan, whom my friend quoted—intimate that the idea of repeated action is in the word *baptizo*; the other twelve say nothing about it. Out of all the lexicons of the Greek language that have ever been compiled, my friend has been able to find three that intimated that the idea of repeated action is contained in the word. In Campbell and Rice's Debate, fifteen lexicons are quoted; eleven of these say nothing about any idea of repeated action in the word. The testimony of the lexicons is heavily against my friend.

I intimated, yesterday, that an ultimate appeal, so far as the definition of the word *baptizo* was concerned, would be made to the classics. It is to be supposed that the Greek writers knew the meaning and force of the words of their own language. I have before me eighty-six examples of the use of the word *baptizo* in its literal and physical sense; but not one of them has the idea of repeated immersion. In addition to this I have here sixty-four or sixty-five examples of the occurrence of the word in its metaphorical sense; and not a single time does it require repeated action. I can not, of course, take the time to read them all; but I will refer to a few examples.

I will first read from Polybius' History, Book I, chap. li, sec. 6: "For if any were hard pressed by the enemy, they retreated safely, on account of their fast sailing, into the open space; and then, with reversed course, now sailing around, now attacking in flank, the more advanced of the pursuers, while turning and embarrassed on account of the weight of the ships, and the unskillfulness of the crews, they made continued assaults, and *baptized* many of the vessels." Again (same work), Book VIII, chap. viii, sec. 4: "Which being done, some of the vessels fell on their side, and some were overturned; and most of them, when the prow was let fall from on high, being *bap-*

tized, were filled with sea-water and with confusion." Is there any indication of repeated action here? How many times is it necessary for a vessel to be submerged, or immersed, in order to become filled with sea-water.

Plutarch, in his *Life of Marcellus*, chap. xv, describing the same operations, speaking of the arms of the engines projecting from the walls over the vessels, says: "Some [of the vessels] thrusting down under a weight firmly fixed above, they send into the deep; others, with iron hands, or beaks, like those of cranes, hauling up by the prow till they were erect on the stern, they *baptized*." Here, it will be seen, there is no intimation of a repeated immersion. All the examples that can be culled from the classics are of a similar character—no hint anywhere of any frequentative idea being connected with the word. My friend knows that such is the case. With this I dismiss this branch of the subject.

Baptize, says my friend, means to immerse repeatedly, or frequently. But these are indefinite terms; they may mean twice, thrice, or seven, or ten, or twenty times; no one knows. Consequently, no man can tell whether he has been baptized or not.

In his last speech yesterday, my friend said, referring to the fact that the name of the Father comes first in the commission, that the believer must come to God first; that Christ said (John, vi: 44): "No man can come to me except the Father draw him," indicating that the work of the Father comes first in the work of redemption. True, the Father draws us toward Christ; but we are on the other side of Christ from him, and he draws us to Christ, that we may through Christ come to him. Else, what is the use of a mediator? My friend's interpretation would render a mediator unnecessary in the great scheme of salvation.

I come now to my friend's last speech. He, this morning, quotes a number of texts in which, where a verb is suppressed by ellipsis, a repetition of action is necessary. His first quotation is from Matthew, xvii: 15: "Lord, have mercy on my son; for he is a lunatic, and sore vexed; for oft-times he falleth into the fire, and oft into the water." But the cases are not parallel; on the contrary, they are as opposite as it is possible for two cases to be: The two elements of fire and water are distinct, separate, incompatible; they can not exist together in such a way that it is possible for a person to fall into both by one action. But in the case of the Father, the Son, and the Holy Spirit, they are essentially one; at least, they are so united, such is the relationship between them, that it is impossible to be in one without being in all. When my friend succeeds in showing that the Father, the Son, and the Holy Spirit, are as separate, as different from each other, as opposite in their natures to each other, as are water and fire, so that it is utterly impossible in the nature of things for a man to be baptized into both by the same action, then he may make use of this text as an argument for trine immersion.

Mark, v: 14, is another of his examples: "And they that fed the swine fled, and told it in the city, and in the country." But, mark you: While the Father, the Son, and the Holy Spirit, are the one God, and the believer can not be baptized into one without being baptized into all, the city and the country are not one and the same place; a person can not be in both at once; telling a thing to the city does not necessarily include telling it to the country. There is no force in his example; the cases are not parallel.

The same may be said of his last example (Mark xi: 11): "Jesus entered into Jerusalem, and into the temple." Jerusalem and the temple are not identical

places, so that it is impossible to enter one without entering the other.

My friend concluded this branch of his argument by saying: "If the passages that he [McConnell] quotes, in which a repetition of the action is not required, prove that the language of the commission does not require a repetition of the act of immersing, these passages in which a repetition of action is required, prove that the language of the commission does require a repetition of the act of immersing." This by no means follows. The fallacy is just here: the passages which he quotes are not similar in their construction, and the cases to which they refer are not similar in their nature, to the commission. Neither the structure nor the circumstances being analogous, no argument from analogy can be built upon them. Those quoted by me are similar in construction—perfectly analogous.

My friend, having finally fixed up the commission so as to read to suit him—"Baptizing into the name of the Father, and baptizing into the name of the Son, and baptizing into the name of the Holy Spirit"—proceeds to argue that, because the word "baptizing" occurs three times, there must necessarily be three actions. But this does not follow. Let us take one of the sentences already referred to as being similar in construction (Luke, ix: 26): "* * when he shall come in his own glory, and in his Father's, and of the holy angels." He would insist upon the last two phrases being filled out after the model of the first, so as to read, "when he shall come in his own glory, and shall come in his Father's glory, and shall come in the glory of his holy angels." Well, we will grant him this reading of the passage, for the sake of argument. But now I ask my friend if even that reading—which he can not reject consistently with the principles he has laid down—implies three dis-

tinct actions?—that Christ shall come three times? I answer emphatically, No! The sentence, even when filled out according to his method of expansion, requires no such thing. Try any other parallel passage in the same way, and we shall discover the same result. His own method of interpretation takes trine immersion entirely out of the commission; and I trust it will be taken out of his heart, and out of his practice, before this discussion is over.

[The speaker here read from Latham's "Hand-book of the English Language" the quotation made by his opponent in his last speech, and was about to comment upon it, when he was informed by the chairman of the Board of Moderators that his time had expired.]

[MR. QUINTER'S SIXTH ADDRESS.]

FRIENDLY MODERATORS—Before proceeding with the regular course I had laid down to pursue in the presentation of my argument, I will pay a little attention to some of the points presented by my friend in his last speech.

Yesterday, I commenced my argument with a few remarks on the Greek word *baptizo*, and the English word *baptize*, explaining that some of the best lexicographers of both languages, and some of our most learned men, are of the opinion that the peculiar form of *baptizo*, of which *baptize* is the anglicized form, is expressive of frequentative or repeated action. I did not claim that this was universally acknowledged and taught, nor that the word uniformly indicated repeated action. It seems to be, in some respects, like the English pronoun *you*: the form is plural, and it takes a plural verb after it; but, nevertheless, it does sometimes represent persons or things in the singular number. It seems to be somewhat so with the Greek

word *baptizo*; the general appearance conveys an idea of plurality or repetition of action, yet it is undoubtedly often used in reference to a single action, as the word *you* is often used in reference to a single person. Such seems to be the idea that has somehow been obtained by several of the leading lexicographers, such as Bretschneider, Donnegan, Liddell and Scott, etc. Yesterday, my friend here seemed to think that this argument did not amount to much; but it appears that last night, in thinking over the matter, he discovered that there was something more in it than he had at first suspected; so, in his speech this morning, he brings the subject up again. Having said what I have upon the subject, in order that it may go forth wherever this discussion may go, and have such weight as it deserves, whether that be more or less, I will now drop the matter again, and if he will drop it now, as he said he would yesterday, it will stay dropped.

In regard to the quotations from Scripture that I presented as being similar in construction to the commission, he claims that the argument is not applicable because the cases are not similar; that the lunatic falling into the water and into the fire, the Saviour going into Jerusalem and into the temple, etc., refer to different things or places, while he insists that the Father, the Son, and the Holy Spirit, are *one*. I contend that whatever unity may exist, there is represented a plain distinction in name, in character, in office, between the three, with regard to the great work of human redemption. I do not look upon them precisely as upon three places or three houses; they present themselves to the mind in a moral, not a material, point of view; in the mind we conceive of them as three different characters, in which the Godhead is presented to our consideration. And in the formula for administering baptism we find them presented, not

in their unity, but in their plurality. The distinction in character and office is clearly and emphatically set forth in the construction of the language used, with the evident design that such distinction should be recognized in the administration of the ordinance. How similar, or how unlike, the three persons, or characters, in the Godhead may be, is not declared in the commission; they are here named separately, presented before us in their distinct characters, and a command given to baptize into each. He may say that the admission or the acceptance of the construction of the commission that I have insisted on as being grammatical and correct, would not require repeated action. But I produce sentences of similar construction that *do* require repeated action; and if my assertion that they are similar in construction is correct, the language of the commission also requires repeated action. He claims that the passages are *not* similar in construction; and at this point I leave the whole matter with you to decide for yourselves. I do not wish to misrepresent him in the least.

VI. *I will now proceed with my sixth argument, which may be called the historical argument—drawn from the practice the primitive Christians observed in performing baptism.*

That practice, as stated by writers of ecclesiastical history and Christian antiquities, is trine immersion. In support of this, I will first read the positive declaration of Bingham, in his "Antiquities of the Christian Church," page 539: "But I must observe further, that they not only administered baptism by immersion under water, but also repeated this *three times*."

Dr. William Cave, in his popular work, entitled "Primitive Christianity," in speaking of immersion as the mode of baptism practiced by the first Chris-

tians, says: "This immersion was performed thrice, the person baptized being three several times put under water—a custom which Basil and Sozomen will have derived from the apostles. It is certain that it was very early in the church, being twice mentioned by Tertullian as the common practice." [P. 157.]

Dr. Wall says: "The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity." [History of Infant Baptism, Vol. II, p. 419.]

I have a number of similar testimonies before me, but I will not present them on this occasion, preferring to give the argument another form, that will meet my friend's notice of the historical aspect of this subject, without lengthening it to an unseemly extent.

My friend has intimated, if I have understood the bearing of his remarks upon this subject, that he deemed historical testimony of very little account in this argument. Upon this point, I will read to you an extract from Alexander Campbell, showing his idea of the importance of historical testimony in relation to baptism:

"The historians tell us what the ancients did under the name 'baptism;' they record certain acts, and then call them by this word. They are, then, stronger proofs to the great mass of society than dictionaries, grammars, classics, translators, or anything in the form of mere language. History is now the favorite, the growing favorite, in all departments of philosophy. The history of nature is philosophy; the history of plants is botany; the history of animals is zoology; the history of man is anthropography, and the history of the church is Christianity: I mean the whole church—primitive, ancient, and modern. The history of baptism is, therefore, the philology of the word; it is the history of the human mind on that subject, of all men, of all nations, of all ages of the

church. Whenever the history of baptism is fully read, and by whomsoever, there will not remain one doubt on the meaning of *baptizo*. I affirm, without fear of successful contradiction, that all christendom, Hebrew, Greek, Roman, and modern, down to quite a comparatively recent period, practiced immersion. I have given you already," adds Mr. Campbell, "the testimony of the celebrated Dr. Whitby, of the Church of England, affirming that immersion was justly observed from the beginning, for thirteen hundred years, without any exception by authority, except in the case of sick and dying persons; that it was changed into sprinkling without any allowance by Jesus Christ, without any license from any council of the Church, and that the Romanists refuse the sacramental cup to the laity on account of the indulgence claimed in changing immersion into sprinkling. This being an indisputable fact, what need have we of all this controversy about the meaning of words? This fact is worth all the languages, dictionaries, commentators, and critics, of two thousand years." [Campbell and Rice's Debate, p. 248.]

Now, if Mr. Campbell's judgment upon this subject be correct, the historical argument bearing upon baptism is one of paramount importance, and not to be set aside so lightly as my friend here would seem to intimate. And looking at the matter from a historic stand-point, all the testimony that Mr. Campbell here refers to for *single* immersion, I claim for *trine* immersion. I will read a few words further from Mr. Campbell: "Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace immersion back to the times of the apostles." [P. 258.]

Now, some of you know that in some of the early copies of this work (The Campbell and Rice Debate), the word "trine" was before the word "immersion" in the above sentence; and some of our brethren

quoted this passage in their controversies with the Disciples; and I do not wonder at it; for if they thought that Mr. Campbell taught that the historians traced trine immersion back to the times of the apostles, it was certainly a strong and pertinent argument in favor of trine immersion. Mr. Campbell was written to upon the subject, and the editors of the *Harbinger* were written to, and, for a time, there was quite a stir among them to get the matter set right; finally, Mr. Campbell denied the authorship of the word "trine," and there the matter rested. I have never used the quotation, and do not now use it, with the word "trine" in it, as Mr. Campbell has denied having written that word in the sentence. But I want to show you, and I think I shall be able to show you, that, if Mr. Campbell did not connect the word "trine" with the immersion that the historians trace back to the apostles, it *ought* to be so connected; for if they trace *any* immersion back to the apostles, it is *trine* immersion.

My friend read to you an extract from Mosheim, in relation to baptism in the first century. I want to read it to you again, because there is a note at the bottom of the page, a reference to the authority upon which he grounds his assertion in reference to baptism, to which I wish to direct your attention. Mosheim's language is: "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by* immersion of the

* At this point the speaker discovered that the word "an," to which his opponent had particularly referred in commenting upon this passage, was not in the text before him; and on examination it was discovered that the debaters had different editions of the work, one of which contained the article "an" before the word "immersion," and the other did not. The remarks in this connection, if printed as they were spoken, would interrupt the argument, so we make this explanation in a foot-note.—REPORTER.

whole body in the baptismal font." [Church History, Vol. I, p. 126.]

Now, as Mosheim did not himself live in the first century, he must have obtained his information from historians who lived and wrote and studied into these matters before him, who, in turn, received their information from writers of preceding ages. By referring to the note at the bottom of the page of Mosheim's history, on which we find the above passage, we find that his first authority is Vossius—John Girard Vossius. And referring to Vossius, we find that he uses the following language: "What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain," etc. "Besides," adds Vossius, "at present the *trine immersion* is used in all countries." [Wall's History of Infant Baptism, Vol. II, p. 424.]

This is the statement of Vossius, the writer referred to by Mosheim in his history of baptism in the first century. Vossius traces trine immersion back to the first century—states it to have been the universal practice of the church in the first century.

My friend told us yesterday that the gap between Tertullian and the apostles must be filled up. I have done so. I have gone to the authority on which Mosheim grounds his assertion that immersion was the practice in the first century, and I find not only that, but more: I find that the immersion practiced in the first century was *trine immersion*. I have the very same authority for this that Mosheim has for any immersion at all. If I went down the stream yesterday, I am to-day going up the stream, and filling the gaps that my friend declared I left open.

Now let us turn to Mosheim's History of Baptism in the second century. He says: "The sacrament of baptism was administered twice every year, at the festivals of Easter and Pentecost," etc. [P. 226.] Then,

by looking at the notes, we can discover *how* it was administered. By referring to the foot of the page for his authority, we find it to be "Wall's History of Infant Baptism." But we have already read Wall's testimony as to the *manner* baptism was administered: "The way of *trine immersion*, or plunging the head of the person three times into the water, was the *general practice of all antiquity*." [History of Infant Baptism, Vol. II, p. 419.]

Thus you see that the authorities upon which Mosheim grounds his statements in regard to baptism in the first and second centuries having been performed by immersion, are authors who state that the immersion then practiced was *trine immersion*.

Mr. Campbell says, as I have before read to you: "Not only Mosheim, Neander, but all the historians, as well as Professor Stuart, trace immersion back to the times of the apostles." Let us see what Neander says: "Then, there was the *trine immersion* of baptism, as symbolically making the reference to God the Father, the Son, and the Holy Spirit. This, too, was a symbol that arose out of the Christian idea, but not necessarily connected with it." [Neander's Planting of Christianity, Vol. II, p. 271.]

Neander had a philosophical mind, as German commentators generally have, and this doctrine of *trine immersion* seemed to him an appropriate symbol arising out of the Christian idea—the idea of the distinction into characters, the Father, the Son, and the Holy Spirit; a kind of off-shoot, a corollary, a natural deduction of a logical mind. So it seems to me.

Prof. Stuart, another of the authors referred to by Mr. Campbell as tracing immersion back to the apostolic times, does so in the following language: "The mode of baptism by immersion, the Oriental Church has always continued to preserve, even down to the present time. The members of this church are ac-

customed to call the members of the western churches, 'sprinkled Christians,' by way of ridicule and contempt. They maintain that *baptizo* can mean nothing but *immerge*; and that 'baptism by sprinkling' is as great a solecism as 'immersion by aspersion;' and they claim to themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significancy."

The above language is quoted by Mr. Campbell, in Campbell and Rice's Debate, pages 258, 259, to prove immersion. But it proves immersion no more strongly than it does trine immersion; for the Oriental or Greek Church not only practices trine immersion, but believes it essential to baptism. So the very authorities and arguments used by immersionists to prove immersion to have been the practice in the primitive church, I claim in favor of trine immersion; for the immersion so traced back is trine immersion. Now, where is the gap my friend yesterday thought I had left between Tertullian and the apostles? It is filled up completely, according to this chain of historic testimony.

In this connection, I will read another remark of Professor Stuart's, bearing upon this subject, and likewise conveying another idea. The passage is quoted by Mr. Campbell, who evidently indorses the idea relative to the importance of the historic testimony: "If, then, we are left in doubt after the philological investigation of *baptizo*, how much it necessarily implies; if the circumstances which are related as accompanying this rite, so far as the New Testament has given them, leave us still in doubt; if we can not trace with any certainty the Jewish proselyte baptism to a period as early as the baptism of John and Jesus, so as to draw any inferences with probability from this, still, we are left in no doubt as to the

more general usage of the Christian Church down to a period several centuries after the apostolic age."

This "general usage of the Christian Church," upon which Professor Stuart lays so much stress as decisive evidence upon this point, I have shown to be in favor of trine immersion.

As regards those additions and unauthorized ceremonies that were thrown about the ordinance of baptism in the early age of the church, there is this difference between them and trine immersion: they had no foundation in the Word of God, the command of Christ, or the example of the apostles; and none of the Christian Fathers ever made any such claim in their behalf, so far as my friend has yet told us, or so far as my reading extends. Tertullian, and Chrysostom, and Pelagius, do not inform us that they find the custom of exorcising the devil from the candidates for baptism, or throwing salt into their mouths, or any other of the silly ceremonies connected with the ordinance in those days, commanded in the Scriptures. But they *do* inform us that the practice of trine immersion they draw directly from the commission. Hence, I have nothing to do with those other appendages to baptism; they have no relevancy in the argument.

In the single minute which is all of my present half-hour that remains to me, I have only time to say, that it must be known to the careful reader that single immersion is of quite modern date. Previous to that, up the ages, till the time of the apostles, trine immersion was the rule—as Dr. Wall well expresses it, "the general practice of all antiquity." So you see we can trace our beautiful, significant, expressive ordinance of trine immersion, so eloquently representing the three-fold character of the Divinity—the Father, the Son, and the Holy Spirit—back to the apostolic age, to the commission of our Lord Jesus Christ.
[Time expired.]

[MR. McCONNELL'S SIXTH ADDRESS.]

GENTLEMEN MODERATORS—In my last speech I came to this point: My friend had asserted that, in an elliptical sentence, like the one before us for consideration, the whole of the first proposition was the model after which that or those which were connected therewith, must be constructed. His authority for this was Latham's "Hand-book of the English Language," from which he read a rule, or declaration, to that effect. Now that we are upon the subject of grammatical analysis, I want to spend a very little time in spreading before this audience, the compound and somewhat complicated sentence constituting the commission, as presented in Matthew xxviii: 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

This is a compound sentence. One of its clauses, the predicate, is compound. The subject is "ye"—that of which something is affirmed. The predicates are "go" and "teach;" they express what is affirmed of the subject. The object is "nations;" it is that on which the act expressed by the predicate "teach" terminates. The subject "ye" is modified by the participial phrase, "baptizing them." Of this, "baptizing" is the leader—introducing the phrase; "them" is the subsequent—following the leader as its object. "Baptizing" is modified by the prepositional phrase, "in the name of the Father, and of the Son, and of the Holy Spirit." In this phrase, "in" is the leader; "name" is the subsequent, modified by "the;" also modified by the prepositional phrases, "of the Father," and "of the Son," and "of the Holy Spirit." In each of these prepositional phrases, "of" is the leader, introducing the phrase. In the first, "Father" is the subsequent, modified by "the;"

in the second, "Son" is the subsequent, modified by "the;" in the third, "Holy Spirit" is the subsequent, modified by "the." "Nations" is the object, modified by "all." "Therefore" is a conjunction, introducing the sentence. "And" is a conjunction, connecting "go" and "teach" in the predicate. In the prepositional phrase, "and" connects "Father" and "Son," and "Son" and "Holy Spirit." Now, those of you who are acquainted with the proper method of grammatical analysis, and have followed me while analyzing the language of the commission, can not but see that "and," in the first portion of the sentence, connects "go" and "teach;" and in the second, connects "Father" and "Son," and "Son" and "Holy Spirit," instead of having the effect to bring the modifying phrase, "baptizing," etc., down after it again on each occasion. You will see that my friend did not follow the rule given by his own authority. He claims that the conjunction "and" does not connect "Father" and "Son," and "Son" and "Holy Spirit." That sounded very strange to me. But what, then, would he say they connect? Why, "baptizing" and "baptizing;" that is, the "baptizing" that is there, with a "baptizing" that is *not* there. I do not see the force of his criticism. But I will leave the whole matter where it is. I do not claim to be much of a grammarian.

I will now turn my attention to some other points presented by my friend. He bases an argument in favor of trine immersion, upon the fact that Paul admitted a plurality of immersions. (Hewbrews, vi: 1, 2.) I will repeat the passage, but I will first read a portion of the preceding chapter, that is so intimately connected with it, that it must be taken into consideration with it, in order to arrive at a correct understanding of what the apostle intends to preach. Let us commence at the twelfth verse of the preceding chap-

ter: "For when for the time" [or, at the time when] "ye ought to be *teachers*, ye have need that one teach *you* again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat; [verse 13:] for every one that useth milk is unskillful in the word of righteousness: for he is a babe; [verse 14:] but strong meat belongeth to them that are of full age." Now, the same apostle, in his letter to the Galatians (chapter iv), represents the entire Jewish nation as children, until "the fullness of the time was come," when "God sent forth his Son, to redeem them that were under the law;" and here, in his letter to the Hebrews, he speaks of those who are "unskillful in the word of righteousness" as children. So, children, or babes, who have need to be taught again "the first principles of the oracles of God," are those "that were under the law." Now, these Hebrews, to whom Paul was writing, exhibited a constant tendency to go back to the ceremonies of the Levitical priesthood, and seek justification by obedience to the law; and it was to counteract this disposition that the apostle exhorts the Hebrews: "Therefore, *leaving* the principles of the doctrine of Christ, let us *go on* unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Now for a little running comment on the passage before us. What were those "dead works?" Evidently works of the law, from which they had once repented; if they should go back to them they would lay the foundation for a second repentance. "And of faith toward God:" the seventh chapter of Acts contains a summary of the evidence upon which the Jews built their faith toward God; and to go back to the works of the law, would be to render necessary the revival of the

Jewish religion in order to faith toward God. "Of the doctrine of baptisms:" under the law there were (Hebrews, ix: 10) "divers washings and carnal ordinances imposed on them until the time of reformation." In fact, the only places in the New Testament where I find any reference to a plurality of immersions are these two passages—Hebrews, vi: 2, connected with arguments used to prevent the converted Jews from going back to Judaism; and Hebrews, ix: 10, where "divers immersions" (*diaphorais baptismois*) are expressly classed with the "carnal ordinances" of the Mosaic law. "Of laying on of hands:" under the Mosaic law, when a Jew brought an offering to the Lord, the imposition of hands was necessary. Leviticus, i: 4: "And he shall put his hand upon the head of the burnt offering, and it shall be accepted for him to make an atonement for him;" and scores of other places. Paul exhorted the converted Jews not to go back to these ceremonies. "And of resurrection of the dead, and of eternal judgment:" these are disposed of in the same manner. Leaving these first principles—the dead works of the law, the laying on of hands, the divers washings and carnal ordinances imposed on the Jews till the time of reformation—"let us go on unto perfection." For (Hebrews, vii: 19), "The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." And the apostle warns them of the fearful consequences of apostacy; for if they fall away from Christ, it is impossible "to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The adherents of the law had crucified Christ, and put him to public shame; now, if you return to the law, you will renounce Christ, and thereby indorse the crucifying of him, which will be equivalent to a second crucifixion. Our friends, the

Tonkers, are contending for “divers immersions;” but the only place where they can find them is in Judaism. They are—unwittingly, I believe—doing the very thing the apostle warns the Jews against—going back to the “carnal ordinances” of the Mosaic dispensation.

Macknight, in his comment on the passage under consideration, says: “I agree with Pierce, in thinking that ‘the principles of Christ’ means the principles (or elements) of the doctrine of Christ as contained in the doctrines of Moses and the prophets.”

But Paul has not left us in the dark as to how many immersions belong to the Christian dispensation. My friend agrees with me that *baptizo*, when properly translated, means to immerse, dip, plunge, overwhelm; should be rendered by some term equivalent to the English word “immerse.” To baptize is to immerse; and a baptism is an immersion. And Paul says, in his letter to the Ephesians (chap. iv: verses 4, 5): “There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, *one* (baptisma) immersion.” Here Paul distinctly and emphatically says there is *one* immersion—not a multitude, as my friend contends. We will leave that for him and the apostle Paul to settle between them.

My friend says that *baptizo* is similar to the English pronoun “you,” which is plural in form, but sometimes singular in sense. I can not see the resemblance: for *baptizo* is not plural in form; it is singular in form, and has its regular plural, like most other words; and like them, when singular in form, is singular in sense, and when plural in form, is plural in sense. I can not see that it is like the pronoun “you” in any respect; consequently I can not see any force in that argument.

My friend argues for three immersions, from the fact

that there are three names in the commission; three characters, three offices, three personalities, if you please, in the great work of human salvation. Granting his premises, we do not see that any such conclusion is legitimate. Whatever he calls them—three offices, three characters, or three persons—it does not follow that three actions are necessary. In many human associations, pecuniary, educational, etc., there are three leading officers, a president, a secretary, and a treasurer. These three offices are held by different persons, called by different names. There is a clear distinction between them, individually and officially, but unity in association. Now, when a man becomes a member of such an association he recognizes the official authority of each of these. But is it true that he must perform the same initiatory act *three times* in order to do this? For instance, the conditions are these: you must sign your name to an instrument recognizing the authority of the president, secretary, and treasurer. Would any man consider it necessary for him to sign his name three times? Certainly not. Now, baptism is that instrument in which the authority of the Father, the Son, and the Holy Spirit is recognized; and he who is once baptized, signs that instrument once. As once signing is a recognition of the authority of all the three officers, there is, therefore, no need of repeating it twice. God does not require vain repetitions, but, on the contrary, expressly forbids them (Matthew, vi: 7): “Use not vain repetitions, as the heathen do.” Again: Suppose a certain work is to be done for that association. The president appoints the man to do it; the secretary informs him of his appointment; and the treasurer becomes paymaster. The man thus appointed proceeds to do the work once; does he not thereby recognize the authority of these distinct persons in their respective official positions? or, because

there are three official characters involved in the contract, must he do the same thing three times, in order to do it once? Application: We have a divine association for the salvation of man, with three official characters—the Father, and the Son, and the Holy Spirit. This association requires men to be baptized in recognition of their three official characters. As these are a plurality in office, but unity in the purposes and requirements of the association, one immersion performed in obedience to the authority of the association represented by the name of the Father, and of the Son, and of the Holy Spirit, is a submission to and a recognition of the authority of each; and therefore only one immersion is necessary in order to fulfill the demands of this divine association, as set forth in the commission. And as Christian baptism is taught and commanded in the commission or not at all, therefore three immersions are not necessary to Christian baptism. [*Time expired.*]

[MR. QUINTER'S SEVENTH ADDRESS.]

FRIENDLY MODERATORS—My last argument was based upon the immersions recognized by Paul, in Hebrews, vi: 1, 2. To that argument my friend has attempted a reply. And I confess I have not lately heard a use of Scripture that surprised me more than I was surprised at the disposition he made of that text. He rejects the idea that the principles mentioned by Paul as “the principles of the doctrine of Christ” are principles belonging to the Christian system; or at least, he insists that they belong more especially to the Jewish economy; these principles of the doctrine of Christ, he contends, are principles of the Mosaic law.

Mr. Anderson, a member of the fraternity to which my opponent belongs, translates this passage thus:

"Therefore, *omitting* the elementary Christian teachings, let us go on to the perfection of Christian instruction," etc. Now, it appears to me that Christian teachings, as a matter of course, come under Christianity. It surely must mean things which Christian teachers taught. Parkhurst, a profound scholar and lexicographer, whose Greek and English lexicon I hold in my hand, says, in reference to this text, "it also includes Christian baptism." Is it a fact that the principles here mentioned by Paul were doctrines of the Mosaic law? Where does that law teach the resurrection of the dead? It is well known that the Sadducees, a leading sect among the Jews, denied the resurrection. It was a very difficult matter, it will be remembered, for the Saviour to make the idea of the resurrection clear in the minds of the apostles. Alas, for the stupidity of a people, who, with the doctrine of the resurrection of the dead constantly before them as one of the principles of their law, were yet so extremely ignorant of it! And "repentance from dead works," my friend places back under the law. And the "laying on of hands," he insists, refers to the laying of hands on the heads of the animals brought to the priests for sacrifice. It has always seemed to me, as to the great majority of commentators on this passage, that the "laying on of hands" might and ought, much more naturally and correctly, be referred to the laying on of hands by the apostles, mentioned in Acts, viii: 17: "Then laid they their hands on them, and they received the Holy Ghost;" chap., xix: 6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied;" and several other places in the New Testament. And the doctrine "of eternal judgment," too, my friend would make one of the principles of the Mosaic law. I would ask any unprejudiced reader, is that the idea one would

naturally receive upon the perusal of this passage? Does it appear to have been the idea that Felix received, when Paul reasoned before him of "judgment to come?" It evidently had its desired effect in stirring up the hard heart of that wicked man. It is difficult for us to understand that Felix could have been thus moved by a reference to the principles of the Jewish law. I repeat, I never heard such a disposition made of this passage before. It is doubtful in my mind whether my friend can find any commentator of any authority that places these things all back under the Mosaic dispensation. I doubt whether many ministers can be found, even in his own fraternity, to indorse this disposition of them. I am aware that Macknight refers *a part* of them to the Jewish economy, but not the *whole*; and were we to refer baptism to the Mosaic dispensation, and not the other principles mentioned, then we would have the principles of Christianity *without* baptism; and that my friend would not accept, unless there has been a vast change among our disciple brethren from what Alexander Campbell and other disciples of former years believed and taught. The principles of Christianity without baptism? No. It will not do. Baptism can not be taken out, and the rest remain as the principles of the doctrine of Christ. My friend sees that this would never do; so he disposes at once of the whole matter by putting them *all* away under the former dispensation. I can not accept of this disposition—not until much more light has been thrown upon the matter. Consequently, I still insist, we have immersions alluded to by Paul as contained in Christian baptism.

My friend, in the conclusion of his speech, gave us an illustration with which he endeavored to support his idea that one action only is necessary to introduce the believer into the three names—the Father, the Son, and the Holy Spirit. He imagines an association with

several officers, and tells us it is not necessary to sign our names several times in order to become members of the association. That is true; but the difficulty is, the cases are not exactly analogous. The case of a banking association would be a more correct illustration. On our bank bills, the names of the president and cashier must both be inscribed in order to make the bills current. So with this association of believers, in some respects: the names of *each* of these divine characters must be put upon us, separately, when we are brought into them. That this is the more appropriate, I will show by a reference to Revelations, chap. xiv: verse 1 (reading from Mr. Anderson's translation): "And I saw, and behold the Lamb stood on Mount Sion, and with him a hundred and forty and four thousand, that had his name and his Father's name written in their foreheads." Here are two of the names, set forth with the most emphatic distinctness, representing two of the characters into which we are baptized. We find this distinction set forth and insisted upon in the Scripture, in places innumerable—I had almost said, I presume I could talk upon this subject with my friend for hours, and I could find matter to present on my side of the subject, favoring a distinction in the three divine characters, as long as he could on his. But I think it is not necessary; I fear it would only weary the patience of the audience; and I wish to dispose of this subject as briefly as possible and do it justice.

My friend read a long grammatical analysis of the commission. I hope you will excuse me for not paying much attention to it. The fact is, I did not understand it very well—and I do not think the audience did. I do not know why he could not read it a little more intelligibly to us.

But since he seemed pretty well pleased with my authority, I will read again from the same autho·

Latham, in his "Hand-book of the English Language," says: "However compendious may be the expression, there are always two propositions where there is one conjunction." [P. 357]. Now, in the last clause of the commission there are two conjunctions, and consequently there must be three propositions in all. Then, to express the commission as my friend would read it—"Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit"—would not satisfy the demands of the case. "In the name of the Son" is not a proposition—it is only the last part of one. So with "in the name of the Holy Spirit." "Baptizing them in the name of the Son," and "baptizing them in the name of the Father," and "baptizing them in the name of the Holy Spirit"—there are the three propositions which belong to the sentence in its complete and correct grammatical construction, and nothing less will do; for "there are always two propositions where there is one conjunction."

My friend called your attention to the expression of Paul (Ephesians, iv: 5), "One Lord, one faith, one baptism;" claiming that this contradicted the idea of trine immersion. But when this passage is alluded to by writers when they have not some favorite doctrine to sustain, it is never claimed to refer to the *mode* of immersion. I have noticed a number of articles written by our disciple brethren, when the baptismal controversy was not in question, and they made no reference to the mode. Indeed, they take the very ground I now take, and peremptorily deny that the apostle had any reference whatever to the mode of baptism. In a recent number of the *Christian Standard*, is an able article in response to a previous article by another correspondent, in reference to the very text cited by my friend, an extract from which I will read. (I find it quoted in the *Gospel Visitor* for September, 1867.)

The writer in the *Standard* says :

"It [the text, Eph., iv : 4, 6,] has been used as an argument—

"I. Against sprinkling and pouring, as baptism.

"II. Against trine immersion (immersing three times).

"III. Against water baptism.

"Now, it is not possible that the apostle has given a three-fold argument in one expression, to be used by different classes of persons at pleasure, in order to exclude a particular doctrine ; we must hence conclude that some of the applications of his expression are foreign from his design. To determine the meaning and correct use of Paul's words, we must inquire into his design. What is *his argument*? We may sometimes, properly, apply Paul's words, to another subject, and in a different manner, from what he intended, but in that case it would not be *Paul's argument*. We do not, then, want to inquire in what way the words *may* be applied, but how *does* Paul apply them? What is *his argument*?

"I. Was he arguing against sprinkling and pouring as baptism?

"The universal response must be negative. The sprinkler must say no, or abandon sprinkling. The immersionist says no ; for sprinkling and pouring were not at that time practiced as baptism. * *

"II. Was he arguing against re-immersion, or trine immersion?

"As in the former case, the universal response is negative. The believers in trine immersion must say no, for they believe it taught by the Saviour and the apostles, and Paul would not oppose them. Those who reject trine immersion must say no, for they do not believe it taught or practiced in the apostolic age, and Paul would not be opposing a nonentity. It is hardly admissible to suppose he anticipated an error.

“III. Did Paul use the expression ‘one baptism’ in opposition to ‘water-baptism?’

“Again the response is negative. For in that case he would have opposed the other apostles who baptized in water. Nor could he have used it to exclude the baptism of the Spirit, for this also existed, and on two special occasions had thus been denominated.

“Without further arguing the question negatively, I will state a more general negative conclusion, which will enable us to dispel the sophistry that has so long beclouded the subject, viz: *Paul makes no allusion to any error in theory or practice on the subject of baptism at all.* Baptism is incidentally brought in with six other items as an argument, and the word ‘one’ connected with it has the same force in the argument that it has with the word ‘body,’ or the word ‘Lord.’ The ‘one baptism’ can no more be quoted with Paul’s sanction to disprove an error in baptism than the ‘one body’ or the ‘one Lord.’

“What, then, is Paul opposing? *Division, separation into parties or sects.* He exhorts the brethren ‘to keep the unity of the Spirit and the bond of peace.’ ‘*Endeavor,*’ try hard, *strive earnestly* to keep, preserve or maintain that unity or oneness which God ‘purposed in Christ Jesus our Lord, from the beginning of the world.’ ‘*Bear with one another,*’ continue together in peace, harmony and love, as persons who are taught by the same Holy Spirit.

“‘But we have trouble; we can’t agree, and our feelings will be continually harassed by our remaining together, and we petition thee, O, Paul, for a separation of the parties, forming two churches, the Jewish converts constituting one, and the Gentile converts the other. We beseech thee, O, Paul, to grant us this, our petition, so we can live in peace.’

“‘Dear brethren, your petition is vain; it is impos-

sible for me to grant it. It is contrary to the revelation by which God has made known to me the mystery which in former ages was not made known to the sons of men. That revelation is this : God predetermined to break down the middle wall of partition between Jews and Gentiles, and reconcile them both to God in *one body* ; make them *both one*, fellow-heirs, members of the same body or church. I can not consent, therefore, to a division of the church, as it would only be rebuilding the middle wall of partition which has been torn down. * * * But why ask for a separation ? Better, by far, adjust your difficulties on the earth, if you expect to sit down together in heaven. Are you not all striving for the same place ? You all have one hope, and are all taught by one Spirit which animates the one body. It is unreasonable to suppose that the same spirit would give two systems of instruction or inhabit two bodies. But again, there is but one Jesus Christ, one Saviour who is constituted the 'one Lord.' He is the head of the one body, our only King, Ruler and Lawgiver, in whom we all have confidence, and hence we all possess one and the same faith. Not only so, but our Lawgiver has given us but one ordinance of baptism to which we all must submit, Jew and Gentile alike, for there is no difference. The same baptism that Peter enjoined upon the Jews at the beginning, and also enjoined upon the Gentiles at the house of Cornelius. There is, then, but one baptism for you both. Besides all this, there is but one God who is the ultimate author of the whole system or plan of salvation.'

" Such is my conception of *Paul's argument*. The only legitimate use of it is to oppose *division* ; either to prevent a division not yet consummated, as in the case of the Church at Ephesus, or to effect a union after a division is once made in violation of the teachings of the Holy Spirit."

Such is the position in reference to this text, taken by a member of my friend McConnell's own church. And it must be evident to every careful reader that the word "*baptisma*" is used in the text in reference to the ordinance, and not to the mode of performing it. The fact that the word "*baptisma*" represents a three-fold act, does not militate against my position. Supposing trine immersion to have been the invariable mode of baptizing previous to the time when Paul wrote this letter, might he not have said with the utmost propriety, "we have one Lord, one faith, one *baptisma*"—one "immersion?" Even if that immersion had been made up of three actions? three "immersions," if you please? "Three immersions in one immersion!" exclaims my friend, "why, that is nonsense!" It may sound strange at first, but it will not after we have familiarized ourselves with the ideas and the language of the apostles upon this subject.

Among the unities here mentioned (verse 4), we are told by the apostle that there is "one Spirit;" but in Revelations, i: 4, we have seven Spirits. This we understand to be the one Spirit under seven different aspects; because seven is a sacred number, as three and perhaps some other numbers are—expressive of fullness, completeness, perfection. The Spirit divides itself into gifts and graces, so as to adapt itself to the wants of the members of the Christian Church everywhere. Then there is "one body," which means "one church." In Revelations, i: 4, already referred to, John writes to the seven churches; how many other churches there were we do not know—perhaps many more; yet all these constituted the *one* church of Christ. You can comprehend that seven spirits are one spirit; that seven churches are one church: then why is it deemed so strange a thought that there may be three immersions in one immersion? that three immersions—one into the name of the Father, and

one into the name of the Son, and one into the name of the Holy Spirit—may constitute one ordinance of baptism for all, for Jew and Gentile, for circumcised and uncircumcised, for penitent sinners everywhere and at any time, that desire to avail themselves of the saving riches of Jesus Christ? Thus we look at this matter; thus we practically apply it; and thus we make what I honestly believe to be a fair and proper disposition of the text under consideration.

VII. *My seventh argument in behalf of trine immersion is founded on the historic fact that the single immersion was introduced some considerable time after the apostolic age; making trine immersion the older mode of immersion, and the apostolic mode.*

History says that the single immersion was introduced by Eunomius in the fourth century. Theodoret says: "He [Eunomius] subverted the law of holy baptism, which had been handed down from the beginning from the Lord and the apostles, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the trinity, but to immerse once only into the death of Christ." [Chrystal's History of the Modes of Baptism, p. 78.]

Sozomen has the following in reference to Eunomius: "Some say that this Eunomius was the first who dared to bring forward the notion that the divine baptism ought to be administered by a single immersion, and to corrupt the tradition which has been handed down from the apostles, and which is still observed by all (or, among all)." [Ibid, p. 78.]

Bingham says: "And the Eunomians, who first rejected this [trine immersion], are condemned by Theodoret and Sozomen, as making a new law of baptizing, not only against the general practice, but against the general rule and tradition of the church. Antiquities of the Christian Church, Book XI, chap. xi.]

History tells us that single immersion originated under the following circumstances: As the Arians in Spain practiced trine immersion, some of the general church, who held other views of the trinity from what the Arians did, were fearful lest, if their mode of baptism was like that of the Arians, it would be inferred that their views of the trinity were also like those of the Arians. They therefore wrote to Gregory the Great, at Rome, about the matter, and he advised that if their trine immersion might lead any to think that their views of the trinity were like those of the Arians, they should change their mode of immersion, and adopt the single immersion, in order to be different from the Arians. This was the weak reason given for a change from the trine to the single immersion, in Spain. And this was the first sanction given by any authority in the Catholic Church to the single immersion. The adoption of the single immersion in Spain gave much dissatisfaction; and the fourth council of Toledo, about the year 633, was called upon to settle the difficulty which had arisen in the church from baptism being performed by the single and by trine immersion. This council approved of Gregory's advice, and was the first council that sanctioned the single immersion. Bingham says: "Some learned men [meaning Strabo and Vossius] find fault with this council for changing this ancient custom upon so slight a reason as that the Arians used it; which, if it were any reason, would hold as well against the single immersion, because the Eunomians, a baser sect of the Arians, were the first inventors of that practice. And therefore the exception made by this Spanish council in the seventh century can not prejudice the more ancient and general practice of the church, which, as Strabo observed, still prevailed after this council." [Antiquities of the Christian Church, Book XI, chap. xi.]

Theodoret, whose testimony I have read above, was

a writer of the early part of the fifth century, having been born in 387. Sozomen also belongs early in the fifth century. Strabo belongs in the eighth century. The date when the Eunomians introduced single immersion into Spain was about the fourth century.

My friend has endeavored to associate trine immersion with sprinkling, stating that they arose about the same time. I have, upon good historical authority, traced trine immersion beyond Tertullian; and here I have found the origin of single immersion, very nearly at the time when sprinkling was introduced. We will see what our friend can do toward separating them, as they seem to have originated about the same time. We deem them both to be the inventions of men, equally unauthorized by the command of Christ or the example of the apostles.

VIII. *My eighth argument in behalf of trine immersion is that when the single immersion was introduced, those who used it baptized their candidates into the death of Christ, or into the name of Christ, and not into the name of the Father, and of the Son, and of the Holy Spirit.*

The fiftieth of the Apostolic Canons declares—but before quoting from them I will say, the origin of the Apostolic Canons is, I know, an unsettled question. But all the authorities give them an ancient origin.

They consist of a series of laws, or rules, eighty-five in number, and are usually attributed (as their name imports) to the apostles. But while many of the doctrines contained in these canons are in perfect harmony with those taught by the apostles, the evidence to prove them of apostolic origin does not seem to be satisfactory. They were probably collected by Clement, bishop of Rome, in the third century. This is the conclusion of some learned men who have searched profoundly into their date and origin. They describe many of the doctrines and rites of the church in the second and third

centuries, and are of great value in giving us a knowledge of these at that early period of the church. The fiftieth canon, in Whiston's translation, reads as follows :

"If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed : for the Lord did not say, 'Baptize into my death ;' but, 'Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O bishops, immerse thrice—into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit."

Pelagius, bishop of Rome, in the sixth century, says : "There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the gospel command, which was given by God himself, and our Lord and Saviour Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the trinity, and by trine immersion : for our Lord said to his disciples, 'Go, baptize all nations into the name of the Father, and of the Son, and of the Holy Ghost.'"

Now, as there was a change in the number of immersions when there was a change in the words used in administering baptism, and as the single immersion when it was introduced was administered into the death of Christ, and not into the name of the Father, and of the Son, and of the Holy Spirit, this shows that it was thought that the single immersion would not correspond with the formula requiring baptism to be administered "into the name of the Father, and of the Son, and of the Holy Spirit."

These are testimonies gathered from history ; and I know not how my friend will meet them. I want to have them disposed of. I think they are worthy of consideration. My friend may try to make you think they amount to little ; but you see the prominence

that is given the historic argument by Prof. Stuart, and quoted by Mr. Campbell as expressive of his views upon that point. Prof. Stuart says, you will recollect, that if there remain any doubts in the mind as to what is the proper mode of baptism, which can not be cleared away by an analysis of the word, or an examination of the circumstances connected with baptizing as recorded in Scripture, a study of history will remove every doubt from the mind. I have presented these historical facts for your consideration; and I think it is proper and just that my opponent should let us hear from history its testimony, if it has any testimony, in favor of single immersion. [*Time expired.*]

[MR. McCONNELL'S SEVENTH ADDRESS.]

GENTLEMEN MODERATORS—I will commence where my friend closed, and notice some things he said. He proposed to show you the precise time when single immersion was introduced, and then brought the Apostolic Canons as proof. In the same breath he said the Apostolic Canons were of doubtful origin—their authorship was an unsettled question. Mosheim not only says the same, but goes further and denounces them as a forgery. In referring to the writings of Clement, bishop of Rome, this eminent historian says: “The *Apostolic Canons*, the *Apostolic Constitutions*, the *Recognitions of Clement*, and the *Clementina*, were fraudulently ascribed to this eminent Father by some deceiver, for the purpose of procuring them greater authority. This is all now conceded.” (Century I, Part II, chap. ii, sec. 19.) Again: “This vicious inclination to circumvent and confound an adversary rather than confute him with sound argument, produced also a multiplicity of books bearing on their fronts the names of certain distinguished men. Hence

these canons, which were falsely ascribed to the apostles." (Century III, Part II, chap. iii, sec. 11.) Well, my friend brings up these to prove the origin of single immersion, and in order to do it, reads therefrom this singular remark: "Do you, O bishops, baptize *thrice*?" It is not the first time a man has gone searching after one thing and found another; but I must acknowledge he has done better than I supposed he could—much better. I had no expectation that he could find a positive command *anywhere* for trine immersion. However, he has found it, at last, in the Apostolic Canons; but he prefaced it with the remark that these were spurious!!

He introduced some other authors, with whom he endeavored to fill up that ugly gap between Tertullian and the commission, endeavoring to prove that trine immersion existed in the first century, while single immersion was an invention of later date. But whom did he quote on that subject? Why, Theodoret, in the fifth century, and Sozomen, somewhat later, and perhaps others; but all far this side of Tertullian. I will not deny that later writers may have made assertions that trine immersion existed before Tertullian; but no writer who *lived* earlier than Tertullian has mentioned trine immersion.

This forenoon, in his concluding speech, my friend insisted that he had proved the existence of trine immersion in the first century, by the evidence of Vossius. "Vossius," said he, "traces trine immersion back to the first century; states it to have been the practice of the church in the first century." And with quite an air of triumph he called you all to witness that he had filled up the gap between Tertullian and the apostles. I should not wonder if some of you thought he had done it. But I ask—Did Vossius live in the first century? No—not till the sixteenth century. Then how does he trace it back? Does he

cite the language or the practice of any man who lived at that time? No, indeed. Then we have only his own bare assertion, unsupported by a single word or fact, in evidence. I would as soon accept my friend's unsupported assertion in evidence as that of Vossius. I have no doubt he *thinks* he traces trine immersion back to the apostolic age, or that he does so satisfactorily to himself; but there are a thousand errors afloat in the Christian world, which their adherents believe can be traced back to apostolic times. We want something more conclusive than that, in this investigation. I tell my friend that his filling is of straw; it has taken fire and been consumed, or has been washed away by single immersion. The gap is still open.

My friend eulogized the power of history to clear up any doubt that might exist in regard to the interpretation of Scripture. I grant that we may appeal to history to clear up many doubts. But history can not settle a disputed point in reference to a practice which obtained at a time to which the history of the subject does not reach. The history of the fourth century is competent to prove that trine immersion existed in the fourth century; the existence of trine immersion in the first century must be proved by the history of the first century, and not of the fourth, or fifth, or sixteenth. My friend has no history of trine immersion in the first century; or if he has, he has not produced it here.

My friend quotes against me from a writer in the *Christian Standard*; he proposes to silence me by it, because that writer is one of my brethren. I know not who the writer is from whom he quotes; he may be a trine immersionist, for aught I know. I am not prepared to surrender my opinions or arguments at a quotation from a stranger, whose very name I do not know. Besides, my friend's deductions from the po-

sition taken in the article read by him, are by no means legitimate. He says *baptisma* is unquestionably used in reference to the ordinance, and not to the mode of performing it. But the difficulty is, Paul did not say, "one ordinance," but "one immersion." The word "ordinance" is not in the text; that is an interpolation by my friend.

My friend appears much surprised at the position I took in answer to his argument in favor of divers immersions, in the sixth of Hebrews. He doubts whether I can find a respectable commentator who refers "the doctrine of baptisms" back to the Mosaic dispensation. I solemnly aver that I quoted Macknight correctly; and I ask if Macknight is not a respectable commentator? Matthew Henry also refers that passage to the former dispensation; and I ask if Matthew Henry is not a respectable commentator? If Matthew Henry and Macknight are not respectable commentators, where shall we find respectable commentators — outside of trine immersionists? And if no commentator had said it, it would make no difference at all with me. But my opponent attempts to intimidate my brethren here, and perhaps to intimidate me, by saying that none of my brethren abroad will indorse my exposition of that passage. I will acknowledge that I have not been to consult Alexander Campbell, nor any of my brethren, in regard to their ideas upon the subject. I went to the record myself, examined the passage for myself, in its proper connection; searched the epistle itself to discover the purpose of the apostle in writing it; found it to be an endeavor of Paul to dissuade the converted Jews from going back to Judaism, or clinging with undue tenacity to the Mosaic ceremonies; and in the midst of his argument I find "the doctrine of baptisms" set down as one of the things that he exhorts them to "leave," while they "go on to perfection."

In this connection my friend referred to Mr. Anderson, and rather seemed to indorse his translation of this passage — “Omitting, therefore, the elementary Christian teachings,” etc. Now, where do we find “the elementary Christian teachings?” I answer, and challenge contradiction, that every element of the Christian doctrine is in the Old Testament Scriptures. Whether it be immersions or the imposition of hands, repentance or faith, the resurrection of the dead or eternal judgment, search the Law, the Prophets, the Psalms, and you will find them all there, more or less plainly told or prefigured, in types and shadows, in rites and ceremonies, in declarations and commands.

But my friend says, the resurrection of the dead can not be taught in the Old Testament Scriptures—for there were the Sadducees, they had the Old Testament, and yet did not believe in the resurrection of the dead. Well, in this day, there are the Quakers—I mean no reflection upon them, for they are among the most honest and excellent people on the face of the earth—but the Quakers do not believe in the resurrection of the dead; and, therefore, according to my friend’s logic, the resurrection of the dead can not be a Bible doctrine. But we believe that, notwithstanding the Quakers, the resurrection of the dead is taught in the Bible; and that, notwithstanding the Sadducees, it is prefigured in the Old Testament Scriptures. So, we claim that our position in reference to the “principles of Christ,” mentioned in the sixth chapter of Hebrews, still stands intact; and that the “doctrine of immersions” mentioned by Paul, are classed with the “divers washings” and carnal ordinances elsewhere alluded to by the same apostle.

I have already illustrated baptism by the case of a man who, by a single oath of allegiance, becomes at once a citizen of the United States, of the State of Iowa, and of the municipality in which he lives. My friend

says the cases are not analogous. I ask, why not? Considerable has been said about commentators here, and I would not ignore them; for they are useful, when a proper use is made of them. But I claim that the apostles themselves are the best commentators on the commission. And the apostle Paul repeatedly makes use of this very figure or comparison. Ephesians ii: 19: "Now, therefore, ye are no more *strangers and foreigners*, but *fellow citizens with the saints*, and of the household of God." Again, Colossians, i: 13, 14: "Giving thanks unto the Father," etc., "who hath *translated us into the kingdom of his dear Son*." This I couple with our Saviour's assertion (John, iii: 5): "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." This is understood—at least, I understand it—to have reference to baptism; if questioned by my friend, I will meet him upon that point. The position is, that by being born of water we enter the kingdom of God; by baptism, we are translated into the kingdom of Christ, and become fellow citizens with the saints, and of the household of God. Now, when a man becomes a citizen of the United States, is it true that he must take three oaths of allegiance—one to make him a citizen of the United States, a second to make him a citizen of the State, and a third to make him a citizen of the municipality in which he resides? The municipality, the State, and the United States, are associated together in one grand unity; so that one oath of allegiance naturalizes a man into all; the Father, the Son, and the Holy Spirit, are associated together in one divine unity, so that one translation into the kingdom of Jesus Christ translates the believer into all. It does not need three to consummate the work.

Again: The Holy Scriptures call our attention to three kingdoms—the kingdom of nature, the kingdom of grace, and the kingdom of glory. Now, these

kingdoms must each be entered by a birth: the kingdom of nature we enter by a birth of the flesh; the kingdom of grace, by a birth of the spirit; the kingdom of glory, by the resurrection from the grave. The birth of the spirit is symbolized by the ordinance of baptism, which also is a type of the resurrection; and in baptism my friend contends for three immersions—three births. Would he also contend that three births of the flesh are necessary in order to enter the kingdom of nature? and three resurrections from the dead, to enter the kingdom of glory? yet such must be the case, or the figure which our Saviour used when he said, “Ye must be born again,” of water and of the Spirit, was not a fitting one for the purpose to which he applied it.

I will now submit another argument for my friend's consideration. Paul, in his letter to Titus, iii: 5, calls baptism “the washing of regeneration.” Not “washings,” you will observe. But my friend may insist that in this one washing there are *three* washings. If so, then there ought to be three regenerations; otherwise, there will be two washings without any regenerations connected with them. But we read nowhere of more than one regeneration. Now, will my friend inform us which of the three washings he gives his candidates for baptism, is “the washing of regeneration?” and also what kind of washings the other two are? and what purpose they serve? Under the law, indeed, there were (Heb. ix: 10) “divers washings,” and other “carnal ordinances, imposed until the time of reformation; but Christ being come, a high priest of good things to come,” has done away with all these things, and henceforth we live, in him (Heb. vii: 19), “not after the law of a *carnal commandment*, but after the power of an endless life.” Now, does my friend desire to go back to the “divers washings” of the Jewish dispensation, and subject himself to the fear-

ful denunciations, that were launched by the apostle against the apostatizing Hebrews?

There is another argument which seems to me to be applicable to this question. I refer you to Romans, vi: 17, which I will read, according to Macknight's translation: "God be thanked, that though ye were the servants of sin, ye have obeyed from the heart that (*paredothete tupon didachas*) MOULD OF DOCTRINE into which ye were delivered." The original word, *tupos*, says Macknight, among other things, signifies a mould, into which melted metals are poured, to receive the form of the pattern after which the mould has been made. Now, what is the doctrine? I answer, the death, burial, and resurrection, of Christ. What is the mould? Baptism. See verses three and four of the same chapter: "Are ye ignorant that so many of us as were baptized into Jesus Christ were baptized into his death? Besides, we have been buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." I have given you Macknight's translation; his comment upon the passage is as follows: "Ye have willingly obeyed the mould of doctrine into which ye were cast at your baptism." Now, the attentive listener can not have failed to observe that the word "mould" is in the singular number; there is, therefore, but one mould; and that is, immersion. My friend contends for three moulds—three immersions. Now, the metal must be melted before it can be cast into the mould. Suppose, then, that my friend takes a candidate for baptism to the water, all melted down with contrition of heart, like the heated metal, and casts him into the mould—that is, immerses him, in the name of the Father. He raises him up, and takes him out of the mould; now, must he not cool him off, and melt him again, before he can cast him a second time? And if

he melts him a second time, of what use was his first casting? Certainly none at all; for when metal, after having once been cast into the mould, is again melted, it assumes the same form it had when first melted; and a third melting has the same effect. There is, however, this result: every time the metal is melted, it is thereby rendered harder. The apostle's language in this passage is evidently borrowed from the art of casting metals in moulds to make them like the pattern from which the moulds are made. Now, who ever heard of a moulder, who wished to make an article like a pattern given, making three moulds; and, pouring his metal into one of these moulds, when it had assumed the form he desired, taking it out, melting it over again, and re-casting it; and when it had again hardened into the desired shape, melting a third time, and repeating the operation yet again? Yet the practice of my Tonker friends is parallel with this, in their baptism by trine immersion.

Again: In I Peter, iii: 20, 21, the salvation of Noah and his family by the flood is referred to, and we are informed that "the like figure whereunto, even baptism, doth also now save us." Now, in this type of baptism we have one ark, one flood, one entering in, one salvation, clearly set forth. In baptism, as performed in the manner for which we contend, the analogy is complete; we have one church, one immersion, one entering in, one salvation. To conform to the idea of trine immersion, there should have been three arks, three floods, three enterings in, three out-ridings of the flood. With three immersions, there is no analogy between type and anti-type.

Again: In Romans, vi: 3, and Colossians, ii: 12, baptism is compared to a burial; the believer is represented as being "buried with Christ in baptism." But whom dowe bury? I answer, those who are dead. And when raised from the water, the believer

is represented as being made alive with Christ, "in the likeness of his resurrection." Now, baptism symbolizing death, burial, and resurrection—what idea is conveyed by my friend's practice of trine immersion? He immerses—buries—his candidate once. He raises him up—but does the subject come up a living man? or is he still dead? Is the raising of dead men such a resurrection as the Scriptures promise? According to the apostle, the believer, after immersion, is not raised, being yet dead, but, being risen with Christ, is "raised *from the dead*"—"that like as Christ was raised from the dead, even so we also should walk *in newness of life*." Now, if you immerse him again, you must either kill him, or bury him alive—either of which would be most cruel. And so, also, with the third immersion. But the apostle contradicts all this; for he says (Romans, vi: 10), after showing that we are buried in baptism in the likeness of Christ's death, and raised in the likeness of his resurrection, "For in that he died, he died unto sin *once*;" and "in that he liveth, he liveth unto God." [*Time expired.*]

[MR. QUINTER'S EIGHTH ADDRESS.]

FRIENDLY MODERATORS—In resuming my argument, I will first remark that it seems there was quite a misapprehension, on the part of my friend, in reference to what I said in my last speech concerning the Apostolic Canons, and the purpose for which I made the quotations from them that I did. I did not rely upon them at all to prove the origin of single immersion. Upon that point I quoted Theodoret, and Sozomen, and others, showing that the single immersion originated with the Eunomians. I then left that branch of the subject, and proceeded with another argument, to show that when the single immersion was

introduced, those who used it changed not only the method but the language used—baptizing into the death of Christ, instead of into the name of the Father, and of the Son, and of the Holy Spirit. And here I introduced the Apostolic Canons; and I still contend they were proper evidence to introduce; for, however spurious they may be, however doubtful their origin, they are certainly competent to prove that, whenever and by whomsoever written, the practice of baptizing into the death of Christ did then exist, or it could not have been referred to in any way. And also that the change in the mode of baptism was accompanied by a change in the words used in connection with the ordinance—thus indicating that the single immersion was not deemed compatible with the language of the baptismal formula given by our Saviour. But my friend appears to have misunderstood me, and I have not heard any direct reply at all to that argument.

Then there was one point upon which it seems I misunderstood him, and I ask his pardon if I misrepresented him. That was, in reference to Macknight and others who, he asserts, consider “the principles of Christ” spoken of in the sixth of Hebrews, to belong under the old dispensation. I knew that some commentators placed *a part* of the doctrines mentioned in the list back under the Mosaic economy, but was not aware that any commentator placed them *all* there. I can only say, then, so far as Macknight and the others he mentions are concerned, I was mistaken in relation to their view of the passage; I accept my friend’s statement of their position, but I reject the idea, nevertheless.

In reference to Anderson’s translation of this passage, “Omitting, therefore, the elementary Christian teachings,” etc., I can not accept my friend’s interpretation. I still claim that the idea of Christian teach-

ings refers to the teachings of Christianity in the age in which the apostle wrote.

In regard to filling up that gap, that my friend is so troubled about: We have not, it is true, the direct testimony of men living between Tertullian and the apostles as to the mode of immersion then practiced. But the *historians* seem to have had access to authorities which we have not, at our distance of time from that age; and they assert trine immersion to have been the prevailing mode. Mosheim says, immersion was the practice in the first century, and for authority refers us to Vossius; we go to Vossius, to see what he has to say about it, and he says that *trine* immersion was the common practice in all countries. Mosheim says nothing as to whether it was one or three immersions that was practiced in the first century; but he sends us to his authority for stating that immersion prevailed, and we find that this authority states it was trine immersion. That I call tracing trine immersion back to the first century, and still claim that the gap is filled.

My friend again brings up his illustration of an individual being naturalized into the United States, into the State of Iowa, and into the municipality in which he resides, by one action. I will not deny the fact, but will deny that the cases are analogous. The comparison is not well founded. *Why* is it, I ask, that a man can become a citizen in this three-fold capacity by a single act? I answer, for the simple reason that *the laws of the country* make it so. Now, the laws of the divine economy are not in all respects conformable to the laws of earthly nations. The laws of the kingdom of Heaven, as set forth in the formula for administering Christian baptism, which is the initiatory act requisite for admission into that kingdom, requires an immersion into the name of the Father, an immersion into the name of the Son, and an immersion into the name

of the Holy Spirit. It is not for us to decide that we shall become citizens of the heavenly kingdom only on the same terms by which foreigners are naturalized and become subjects of an earthly corporation or municipality. We can only become citizens of the kingdom of heaven by obedience to the laws and regulations pertaining to that kingdom.

As regards the comparisons, upon which my friend spent considerable time, of baptism to a birth, burying, moulding, etc.—in reply to all this mass of matter, I simply reply that trine immersion is essential to baptism. It is essential, not because it coincides, or fails to coincide, with certain figures that have been used by the inspired writers to illustrate its purpose and effects, but because *it has been commanded*. But there is no discrepancy between baptism by trine immersion and the types under which it is prefigured; for we claim but one baptism—one ordinance—one immersion if you will. The fact that it takes three acts to constitute this ordinance, does not interfere with its complete correspondence with the types and figures used to illustrate it.

We are pointed to the ark as a type of baptism; and my friend asserts that Noah went into the ark but once—consequently a believer must be immersed but once. I ask my friend where he learns that Noah went into the ark but once? How does he know how many times Noah went in, while the ark was building, and after it was completed, with the cattle and animals that were saved with him, and the provision that served for their support while in the ark? I want to come down to the point in which the very gist of his argument is—if there is any gist about it.

There is an idea right here that I wish you to understand, in order to relieve your minds in regard to this matter of the inconsistency of figures. I presume you are all aware that in the use of figurative language,

there are always one or two paramount ideas that are intended to be set forth, and the comparison can not justly be carried beyond that. To endeavor to carry the resemblance between type and anti-type into every minute particular, is unwarrantable and improper; it tends to befog and perplex rather than to elucidate and explain; writers sometimes call this "making a parable go on all-fours." In the case of every type used in Scripture, there are many points of difference between it and its anti-type, many particulars from which it would be very unfair and unsafe to deduce any lesson of doctrine. As an illustration upon this point, the paschal lamb is universally accepted as a type of Christ. See I Corinthians, v: 7: "For even Christ our passover is sacrificed for us." Yet see how many points of difference there were between them. What a disparity between the young animal, and our Saviour, whose body was a perfect specimen of the human form, and who was the perfect Son of God! The paschal lamb was to be about a year old; but Christ was thirty-four years old when he was sacrificed. The paschal lamb was to be roasted and eaten; but the body of Christ was neither roasted nor eaten. Yet, notwithstanding these and numerous other points of difference, there were certain leading features of resemblance which rendered the paschal lamb a fitting type of him who was slain for our sins. So in reference to the ordinance of baptism, and the regeneration of which it is typical. The analogy consists in the general idea of being buried in the water, and coming forth out of the water of baptism to commence a new life; and not in any particular number of actions performed in the water. The analogy between a birth, and baptism by trine immersion, when such baptism is followed by a new life, is sufficiently plain to justify a comparison of baptism to a birth, as is so frequently done by our Saviour and the apostles. And if I were to follow the

example of my friend in this respect, and endeavor to determine the *mode* of baptism by a reference to the types or processes to which it is compared, I presume that I could find as many to indicate a plurality of immersions as he could to suggest single immersion. My friend has referred us to Paul's letter to Titus (iii: 5), where baptism is called "the washing of regeneration." You were particularly requested to note that the expression is not "washings." But what is the common mode of "washing?" Is an article usually "washed" by thrusting it into the water once, and no more? You all know that by far the more common way is by putting it into the water repeatedly. If this figure, introduced here by my friend, teaches anything as to the mode of baptism, it teaches repeated immersion. But, as I before remarked, our deductions from these types and figures are not to be carried to an extreme and unwarrantable extent. If we had more time upon this subject I would be pleased to develop this point more extensively; but I can not spend all my time in reviewing my friend's positions, as I have several arguments in support of own side of the proposition which I wish to bring before you.

IX. *My ninth argument will be based upon the testimony of reformers, eminent theologians, and reputable authors.*

I will refer you first of all to Luther, known to you all as a learned and popular man. In the year 1530, Luther was written to by Henricus Genesius, preacher at Schtershausen, in reference to baptizing a converted Jewess. Luther replied, and in his letter he says: "As to the public act of baptism, let her be dressed in the garments usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of

the Father,' " etc. [Luther's works, ed. Walch, Part X, p. 2637. Translated by C. L. Loos, for the *Disciple*.]

I will next refer you to John Wesley. Mr. Wesley committed his papers to certain trustees, one of whom was a Mr. Moore, who afterward wrote a biography of him. In that biography, speaking of Mr. Wesley's views on the subject of baptism, Mr. Moore says: "When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion if the person would submit to it, judging this to be the apostolic method of baptizing." [Moore's *Life of Wesley*, Vol. I, p. 425.]

Rev. Robt. Adams, an eminent writer, in his "*Religious World Displayed*," in an article on the Greek Church, says: "They baptized by immersion; and they used the trine immersion, or form of dipping the child thrice in water; which is no doubt the most ancient manner." (Vol. I, p. 303.) Notice that this learned author declared it as his own opinion, that there is *no doubt but what trine immersion* is the most ancient manner of performing baptism.

Chambers' *Cyclopedia*, or *Dictionary of the Arts and Sciences*, a large and carefully compiled work, has the following definition and explanation on the subject of baptism—which may be found in the original work, or as quoted by Mr. Campbell in his debate with Mr. Rice (Page 174): "BAPTISM, in Theology; formed from the Greek *baptizo* of *bapto*, I dip or plunge; a rite or ceremony by which persons were initiated into the profession of the Christian religion. The practice of the Western Church is, to sprinkle the water on the head or face of the person to be baptized, except in the Church of Milan, in whose ritual it is ordered that the head of the infant be plunged three times into the water, the minister at the same time pronouncing the words, "I baptize thee in the name of the Father, the Son, and the Holy Ghost"—importing that by this

ceremony the person baptized is received among the professors of that religion, which God, the Father of all, revealed to mankind by the ministry of his Son, and confirmed by the miracles of his Spirit. *"A triple immersion was first used, and continued for a long time."*

There is a work called the "Pantalogia," a kind of Comprehensive Dictionary, biblical and classical. Dr. Pengilly, in the "Scripture Guide to Baptism," page 73, makes the following quotation from an article on the Greek Church, in the Pantalogia: "Greek Church—that part of the Christian Church which was first established in Greece, and is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of Greece, the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, Palestine. It may be observed that amid all their trifling rites, *they practice trine immersion, which is unquestionably the primitive manner.*"

I could read other authorities, the testimonies of learned and eminent men, to an almost unlimited extent, upon this point, but time forbids. You can not fail to have noticed that these men express themselves in reference to the fact of trine immersion being the primitive mode, without the least hesitation or doubt. "Unquestionably," they say; or express themselves with a positiveness which indicates that there is not the least question in their minds as to the fact. And further, the witnesses I have introduced under this argument are worthy of especial attention, as they are impartial witnesses; they did not practice trine immersion; on the contrary, they did not practice immersion at all, neither was it the practice of the denomination to which they belonged. I told you, at the commencement of the discussion, that I intended to pursue the course generally pursued in controversies between

immersionists and pedobaptists. As immersionists, you all claim in the discussion of this question that such arguments as I have adduced tell strongly in your favor. And if this class of arguments is worth anything when used in support of immersion, I claim that they are worth just as much when used to sustain trine immersion.

I have already spoken incidentally of the practice of the Greek Church. I wish to refer to that now a little more fully.

X. My tenth argument, therefore, will be drawn from the practice of the Greek Church.

The Greek Church is both ancient and numerous, reaching far back into Christian antiquity. In the territory she extends over is to be found nearly one-third of christendom—one hundred millions of professing Christians. In controversies between immersionists and pedobaptists, the argument drawn from the practice of the Greek Church is always regarded as of great importance. It is claimed by immersionists as a strong argument in favor of immersion; we claim it to be equally strong in favor of trine immersion, since, according to Sir P. Ricaut, “Thrice dipping or plunging, this church holds to be as necessary to the *form* of baptism as water to the *matter*.”

Alexander Campbell, in his work on baptism, uses the following language, in a sort of catechism which he has constructed, in order to place the argument for immersion more pointedly before his readers:

“Q. 106. How shall an illiterate man know the meaning of the Greek word *baptisma*?—A. By inquiring how the Greek Church practice this rite; it is certain they ought to understand their own language best.

“Q. 107. And how does the Greek Church administer this ordinance?—A. Even to this day they im-

merse every subject, in all climates, and in all countries in which they may be placed."

Now, all the argument in these catechetical questions that bears in favor of immersion, bears equally strong in favor of trine immersion, as that is the kind of immersion practiced by them.

Mr. Campbell says further upon this point: "The facts then are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section of the church; it is not merely the voice of many millions, but the voice of many millions of *Greeks*; of men who knew what the apostles and Greek Fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or one hundred million such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority would outweigh the world."

This is strong language; but he who uttered it, knew whereof he affirmed. He knew the force of language, and the grounds he had for making these declarations. He felt justified in using it, when vindicating immersion, that was dear to his heart; and I feel justified in quoting it in vindicating a mode of immersion that is dear to my heart, because I conceive it to be taught by the authorities of the commonwealth of Israel, of which we are anxious to become citizens, in order that we may enjoy the immunities thereof. And while my friend by my side has been vindicating what he believes, earnestly, zealously and ably, we yet submit that he has so far failed to prove that trine immersion is not the ancient and apostolic mode of baptism.

My friend has half an hour in which to reply to the arguments I have now advanced, after which each of us is to have but one more speech. Those being our concluding speeches, it is understood that in them no new matter will be presented. I shall occupy my time with a brief and rapid review of the arguments I have presented during the past two days.

[The speaker commenced his review of the arguments he had advanced, but being interrupted in his remarks at the end of three or four minutes by the announcement that his time had expired, the reporter takes the liberty to omit them here, and insert them in the next speech, with which they are more properly and intimately connected.]

[MR. McCONNELL'S EIGHTH ADDRESS.]

GENTLEMEN MODERATORS—My friend places great stress upon the argument drawn from the practice of the Greek Church. We are told that church has *always* practiced trine immersion. But how far back does that extend? I suppose trine immersion could not have been practiced by the Greek Church before the Greek Church had any existence. I have not made a critical examination into this matter, but if I recollect rightly, the division of the church resulted from a dispute, as to whether Rome or Constantinople should be the seat of supreme power in the church—and this dispute culminated late in the ninth century. Before that there was no Greek Church, nor Roman Church; no Eastern Church nor Western Church—it was all one church. But long before the separation into Eastern and Western, the church had grievously apostatized from the simplicity of the Gospel, and manifold corruptions had crept in.

Though the Greek Church had practiced trine immersion from the very first hour of its existence, it would be no proof of the correctness of that practice.

But we are told that the language of the commission must be decided by the construction placed upon it by the Greeks. I contend, however, that we are as well able to determine the meaning of the commission as are the Greeks themselves. Scholars of the present age understand the laws of the construction of the language as well as the Greeks understand it. Besides, it is pretty well understood by learned men that the commission was written in Hebrew, and not in Greek. Matthew is said to have written his gospel in Hebrew.

My friend insists that he has filled up the gap between Tertullian and the commission, because Mosheim, when speaking of baptism in the first century, refers to Vossius as his authority, and Vossius says that "trine immersion was used in all countries." But mark this, though Vossius says trine immersion was used in all countries, he nowhere says that it was used in all countries *in the first century*. Because Mosheim, when treating of the history of the first century, refers to Vossius, it by no means follows that everything Vossius records occurred in the first century. Possibly at *some time* between the great apostasy and the reformation, trine immersion may have prevailed as extensively as Vossius declared; but my friend can not fix that time in the first century by any such loose inference as he has used here in his endeavor to connect the two. That gap is not yet filled up, and as it is now too late for my friend to bring forward any new argument, I venture to predict that it will not be. If there had been any way of doing it, he would have done it long before this.

My friend built an argument upon the statement "that when a change of mode from trine immersion to

single immersion took place, a change likewise took place in the formula of baptizing—from the name of the Father, and of the Son, and of the Holy Spirit, to the name of Jesus Christ alone; that a change of mode and a change of the name into which the believer was baptized, accompanied each other.” And the main point upon which he insists, is that Christ authorized and commanded trine immersion in his injunction to his disciples, to baptize “in the name of the Father, and of the Son, and of the Holy Spirit.” Very well! then when we can find a change of name we will have a change of mode. Now turn to Acts, chapter xix. Here we read that Paul, in the course of his journeyings, came to Ephesus, where he found certain disciples, of whom he inquired whether they had received the Holy Ghost. They replied that they had not so much as heard that there was such a thing as the Holy Ghost. Whereupon he inquired, “Unto what then were ye baptized?” and they said, “Unto John’s baptism.” Then Paul explained to them that John was but the forerunner of Jesus, whereupon (says verse 5), “when they heard this, they were baptized (*eis to 'onoma*) *into the name of the Lord Jesus.*” Now, if my friend’s statement and reasoning thereon be correct, that the change of the name into which candidates were baptized—from the name of all three of the divine characters to the name of the Lord Jesus alone—was accompanied by a change of mode from trine immersion to single immersion, we have found out exactly when it occurred: it was at Ephesus, about twenty-five years after the commission was given. That is, if his own reasoning be correct, that single immersion was instituted when baptism into the name of the Lord Jesus was substituted for the names of the Father, the Son, and the Holy Spirit, and was *by* divine authority.

My friend has read numerous authorities here, to

prove trine immersion to have been the practice of the primitive church, but these statements are all too general and indefinite to be conclusive. He brought Wall to prove that trine immersion was "the general practice of all antiquity." Now, I would ask, how far back does "all antiquity" extend? Can any of you set any limits to it? Why, according to that, Adam must have been immersed three times. Wall's expression is too vague and ambiguous to be accepted as valid testimony in this court; there is nothing definite about it. Such general and sweeping statements can never settle the question before us.

Coming along down the stream, my friend undertook to prove trine immersion to have been the apostolic mode by an appeal to the reformers. He read a command for it from Martin Luther. Recollect, the command came from Martin Luther, and not from Christ. You see just how much that argument amounts to. My friend tells you that Jesus Christ commands trine immersion; and when I ask him to prove it, he comes up here and reads a command from Martin Luther!

If you have followed my friend's argument closely—and he now tells you he has finished, and has no new argument to offer—you will recollect just how far toward the apostles and the commission he has traced trine immersion; he has traced it to Tertullian, but not one whit further. You will recollect, too, the only commands for the practice of trine immersion he has found, are from Luther in modern times, and in more ancient times, the Apostolic Canons! And these, he tells you, are *spurious*. What we demand is, the command of Jesus Christ, or of his apostles, or their example; but this, we plainly discover, is not forthcoming.

In answer to my reference to Noah and the ark, as a type of baptism, my friend said that Noah doubtless

went into the ark frequently. Well, I presume he did. But there was a time when Noah went into the ark, and *God shut him in*. The question is not whether Noah went in and out of the ark frequently during the hundred and twenty years it was building, or carried sacks of grain and other provisions for himself and family when it was finished—that was all said simply to throw dust in your eyes. The argument was upon his entering in *for* SALVATION. He went in *once* for salvation, and remained there at God's command, until the waters were abated.

My friend says, we must not expect the type and anti-type to agree in all respects, and cautions us against carrying our search for resemblances too far, and drawing lessons of doctrine from illustrative symbols, that it was never intended should be drawn. I agree with him there; but at the same time the type should be some sort of a guide to us; we naturally expect the type to bear some general resemblance to the anti-type—else it ceases to be a type. The two should agree upon the more important points. And it does seem to me that if trine immersion is essential to Christian baptism, that somewhere among the numerous types and shadows of baptism with which Scripture abounds, we should *somewhere* have a hint of it.

The Jewish law contained a type of baptism—the washing of the priest in the brazen laver at the entrance of the tabernacle (Exodus, xxx: 17–21); and the priest was commanded to wash *once*—not thrice—upon entering in. So we contend for one washing in Christian baptism. Again: in Heb. x: 22, the Christian is invited to draw near to Jesus—“having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” There is no hint here that our hearts should be sprinkled and our bodies washed *thrice*. Again: in Numbers, xix: 19, directions are

given for purifying an unclean person; he must be sprinkled, "and wash his clothes, and bathe himself in water, and shall be clean at even." Here one bathing seems to have been sufficient for a complete cleansing—no hint of *three*. Again, Paul, in his letter to the Ephesians, v: 26, speaks of being cleansed "with the washing of water by the word." Can we believe the apostle would not have said "washings" instead of "washing," if to be cleansed required three washings? "The washing of regeneration" (Titus iii: 5), I think I have already referred to. Why the apostle did not say "washings" of regeneration, if it takes three of them to accomplish the purpose, I leave for my friend to explain.

Another thought, upon which I have not time to enlarge, but merely to suggest and leave for your consideration: the design of baptism is to represent the death, burial, and resurrection of Christ. My friend, in baptizing three times, perverts the ordinance from its purpose, renders it inappropriate to its original design, by representing the death, burial, and resurrection of the Father, and of the Son, and of the Holy Spirit.

Christ says (Matthew, xi: 30): "My yoke is easy and my burden is light." The terms of salvation are as simple as, in the wisdom and providence of God, they could be made. We have not to ascend up to heaven and bring Christ down from above, nor to descend into the earth and bring up Christ from the dead. Christ requires but one immersion, and even that, many have deemed burdensome, and changed to pouring and sprinkling; none but our Tonker friends have ever deemed this yoke too light, and added two more yokes, making it three times as burdensome as Christ demands.

In Romans, vi: 5, baptism is compared to a planting: "For, if we have been planted together in the

likeness of his [Christ's] death, we shall be also in the likeness of his resurrection." Now, do we plant seed in the ground once, take it up, plant it a second time, again take it up, and still a third time plant it? Certainly not. Then we are not to be "buried in baptism" three times—or else planting is no fitting representation of baptism. But again: we are planted in the likeness of Christ's death. Did Christ die three times? If Christ died but once, trine immersion bears no resemblance to Christ's death at all. Hence, trine immersion is not Christian baptism.

I Corinthians, x: 1, 2: "Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud, and in the sea." How could this be accomplished if baptism means trine immersion—or if the circumstance related was a type of Christian baptism? They were all under the cloud. Did they all come out from under the cloud and pass through the sea; and having passed through the sea, were they again immersed in the cloud, and so on, alternately, until they had all been three times immersed in the cloud and in the sea? If so, it must have been a most extraordinary, irksome, and tedious proceeding. But what were the facts of this baptism, as recorded in Old Testament history? Why, while under the cloud, they passed through the sea; and by the cloud and the sea were enveloped, immersed, once, and so passed over: as we are once immersed into Jesus Christ, in the true Christian baptism.

Another thought of my friend's, I wish to notice. He expressed himself as being utterly astonished that I should deny that the principles mentioned in the sixth chapter of Hebrews belonged under this dispensation. I did not deny it. I simply said that the apostles referred to those elementary principles as

developed under the law. I did not deny that some of the principles there mentioned belonged, to some extent—perhaps to a greater extent than elsewhere—under this dispensation. I did not deny that faith in God belonged to this dispensation as well as to the old; nor that the resurrection of the dead, and the eternal judgment were to be at the close of this dispensation. I said, or intended to say, that the apostle referred here to those elements as they were developed in the oracles of God under the former dispensation. The elementary teachings of English literature are all to be found in the alphabet of the English language. But we have the elementary teachings of English literature in this book, which I hold in my hand (*Elements of English Composition*). One are the elementary teachings as developed in the alphabet; the other is a higher and fuller development of the same elementary teachings. When I open this book, I find nothing here but letters—the same twenty-six letters that I find in the alphabet. And were I a teacher, and should see a pupil who kept going over and over with his alphabet, when I knew that he ought to be out of it, I would say to him—Come, let us leave these elements, let us study these more advanced works, where the principles of the language are more fully explained, and so go on toward a perfect knowledge of the English language and literature! So the apostle said to the Jews, in effect, “Why do you Hebrews keep pouring over the alphabet of Christianity? It is time that ye ought to be teachers, and ye have need yet that one teach you! Leave the alphabet, the law and the prophets, the rites and the ceremonies of an obsolete dispensation, and now that the promised Messiah has come, proceed to the practical application of those elementary principles in their full development under the Christian economy.”

My friend, by the way, read to us Anderson's

translation of this passage, and seemed to prefer it to the common version: "Omitting, therefore, the elementary Christian teachings," etc., including of course, the "baptisms" mentioned in this connection, and which, he insists, means trine immersion. Very well—we would second the apostle's advice, under that reading, and urge him to omit trine immersion, and practice single immersion instead. But we save our friend from this fatal thrust at his own position, by showing that the apostle was urging the Hebrews to omit any further attempt at the development of those elementary principles under the Mosaic dispensation, and adopt the plain, simple teachings of the Gospel.

[The speaker here began a review of his argument; but as he was interrupted in his remarks at the end of two or three minutes, by the announcement that his time had expired, the reporter takes the liberty to omit them here, and insert them in the next speech, with which they are more properly and intimately connected.]

[MR. QUINTER'S NINTH ADDRESS.]

FRIENDLY MODERATORS—My remarks in response to the arguments advanced by my friend in his last speech shall be very brief. I appreciate the kindness of the congregation in remaining so long and listening so attentively as they have, and shall endeavor not to protract my remarks a moment longer than may seem to me absolutely necessary, in order to set the matter before you in its true light.

I am surprised at my friend's remarks in relation to the Greek Church. Certainly, had he been discussing the question of baptism with a pedobaptist, and had he presented the uniform practice of the Greek Church as an argument, as it is customary to do in such discussions, and had his pedobaptist opponent

made such a disposal of the argument as he has done, he would have felt that it was not the proper way to do. So with the argument based upon the testimony of eminent reformers and learned theologians. Luther, in the case of the converted Jewess, gave command that she should be baptized by trine immersion; it is not to be supposed that this advice was grounded upon simply some whim of his own; he did it from a solemn conviction that that was the proper and scriptural mode of baptizing. And I conceive that the opinions of this learned and conscientious man, based upon the thorough and careful and unprejudiced investigation he had given the subject, ought to have some weight with us. And the same with respect to the opinions of the other able and eminent scholars whose testimony I gave you. But my friend seemed to make very light of it. I was, indeed, sorry to hear it.

Then, as regards his illustrations from "planting," "sprinkling," etc. His remarks were such as I had not expected to hear from any advocate of immersion. I am sorry this discussion must go before the world, bearing with it these ideas from a baptist brother. My friend has helped the pedobaptists to arguments against immersion, and to a method of disposing of arguments in favor of immersion, which I can not deem legitimate and fair, but which they will not hesitate to take advantage of, nevertheless. I am very sorry that he has felt that the support of his position in this discussion required that he should use those figures in the way he has used them. I have given the correct principle in reference to the use to be made, the lesson to be derived, from figurative language; there must be a leading point of resemblance, and when that point is gained, it is enough. We are not to follow the comparison into every minute detail, and expect to find a resemblance everywhere. In

reference to baptism the types and figures used uniformly point to a covering in water, and when we are covered, it is enough. The particular *mode* can not be inferred from the types and illustrative symbols used; that is given us in the commission.

I really am surprised at my friend's use of the nineteenth chapter of Acts. My reference was not to the nineteenth of Acts, but to the second of Acts. There the expression is not *eis to 'onoma*, but *epi to 'onomati*; not "INTO the name," but, "IN the name" of Jesus Christ; under his authority. And I still insist that when they were commanded, in the name, or by the authority, of Jesus Christ, the baptism was performed "*into* the name of the Father, and of the Son, and of the Holy Spirit." I submit that the manner in which my friend introduced this point, and the use he made of it, if I understood him correctly—for I acknowledge it was difficult for me to comprehend his intention in this reference—was entirely irrelevant and inapplicable to my remarks.

Then, again, upon that ark question: When I first introduced that, I saw a smile upon his face. I hardly knew what interpretation to place upon that. I insist that if there was any argument in *his* position, there was argument in mine. And how did he meet it at last? He says Noah went in only once *to be saved*. I assert the probability that he must have entered in many times, in order to be saved. If he had not taken into the ark every animal that the Lord commanded, he would have forfeited his life. Everything he took in concerned his salvation. I repeat, there is argument in that, if there is any argument about it anywhere. I want to be candid; I want to be fair; I am willing to allow him every legitimate and just means of sustaining his side of the question; but I do not like to see this discussion so conducted that anybody hereafter can take advantage of our way of

arguing these things. I am truly sorry to see matters of the most profound and serious importance treated in this light way. I regret to observe that a great deal of his late speeches have been of that kind; there has been an air of trifling and levity about them that has pained me to witness. For instance, about the yoke of Christ: he said we thought it was too light, and so made it heavier. I am not afraid such remarks will work any injury to us, who are the subjects of them; but I do fear they will injure our common cause. The question with us is not whether a thing is easy or pleasant, but is it necessary, is it right, is it the command of the Saviour? We do not think three immersions heavy, nor ten, if the Lord had commanded them. I think our brethren go into the water as cheerfully, and come out as rejoicingly, when immersed three times, as his brethren do upon being immersed once. But, as I said before, it is not a question of comfort and convenience, but of command. And I have shown you that the command is, to baptize into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit—one great, glorious, holy ordinance in three immersions, into the three names of the three divine characters—Father, Son, and Holy Spirit.

I think I have answered all the points presented by my my friend. If I have neglected any, it has been an unintentional overlooking, for I have endeavored to pay due attention to each. There are several arguments yet which I should have been glad to offer; but as it has been arranged that the discussion upon this subject should close to-day, and as we are now upon our concluding speeches, during which no new matter can be presented, I must let them pass. I shall occupy the remainder of the time allowed me with a brief review of the arguments I have presented during the past two days.

My first argument was founded upon the peculiar form of the word *baptizo*, used by our Lord in giving his commission. I told you that learned men, excellent lexicographers and grammarians, in their examination of this word, had found the idea of plurality or repeated action inherent in the word, and that this peculiarity, as these men have conceived, had much to do with its being selected by the great Christian Lawgiver when establishing the ordinance of baptism in his church. As this point has been pretty fully discussed, I refer to it here only because it forms one upon my list of arguments which I am hastily reviewing.

My second argument was founded upon the testimony of the ancient Christian Fathers as to the meaning of the language used in the commission. And I asked you to draw this distinction: that it was not their views upon the subject of baptism that we were looking at, but their interpretation of the language of the commission—the native language of some of them. I am fully aware of the superstition that existed in their age, and by which they were surrounded. But I do not think that the superstition that existed in their age, or even by which their own minds might have been imbued, to some extent, should nullify and impeach their testimony in regard to the meaning of a certain phrase in the Greek, Latin, or any other language in which they might have found that phrase. And here I want to say that the same objection that my friend insinuated against these witnesses, is always insinuated against them when we immersionists call up their testimony in our controversies with the pedobaptists; but that I do not deem that such insinuations are just and fair. We look at the matter in this light: in our courts of justice, a man's peculiar religious notions constitute no reason why his testimony should be rejected. A man may be a Spiritualist, or

hold to the strangest notions imaginable; but this would not be sufficient reason for discarding his testimony upon a mere matter of fact. So with regard to these men; they may not have been sound on every subject; they may have held to some superstitious or fanciful notions; but as learned men, as scholars, they could understand the meaning of words and phrases in their own, or another language, when looked at in the light of their scholarship. And I showed that these men—Tertullian, one of the most learned of the Latin Fathers, and Chrysostom, one of the most learned of the Greek Fathers, and others—in reading the commission, conceived trine immersion to be taught there; when they read “baptizing into the name of the Father, and of the Son, and of the Holy Spirit,” they accepted, as a legitimate deduction from that form of expression, the idea that there was to be a baptism into each of the names mentioned.

My third argument was drawn from the supposed design of the peculiar phraseology of the baptismal formula. Recollect, I said, not the design of baptism, but of the language of the commission in which baptism was commanded. The three names, representing the three distinct characters or offices in the Divinity, are all brought together here—*i. e.*, side by side, but separate. When the believer is baptized, and commences a Christian life, he has all these glorious names and characters before him, and enters into them; he feels that he has all the blessing those characters confer, all the advantages of the office they severally fill in the great work of salvation. My friend has several times dropped the idea that we can not enter into one of these names or characters, without entering into all. I accept that idea. The state of heart which prepares the believer for an immersion into one, will necessarily prepare him for an immersion into all. He whose heart is right, wants to be in the

church; to enjoy the fellowship of Christians; to obtain all the advantages conferred by an admission into all the divine characters. If he did not feel this way, he would not want to be baptized into any; he would not be a fit person to be baptized into any. But in the divine economy, it has been so arranged that the believer enters into the Father by being baptized into the name of the Father; he enters into the Son by being baptized into the name of the Son; he enters into the Holy Spirit by being baptized into the name of the Holy Spirit. I have admitted the unity of the three divine characters, as taught elsewhere in the Holy Scriptures; but I contend that their plurality is taught in the commission; and that the plurality of characters combined in the great work of salvation, is beautifully illustrated in our manner of baptism.

My fourth argument was drawn from the structure of the language which constitutes the baptismal formula. I proved that, in order to render the sentence containing the formula complete and full in its grammatical structure, certain words were necessary to be *supplied mentally*, and that when so supplied, the correct rendering would be as follows: "Baptizing them into the name of the Father, and baptizing them into the name of the Son, and baptizing them into the name of the Holy Spirit." We believe this to be the correct rendering of the formula, and we believe that this language requires a repetition of the act of baptizing. In the formula, the characters are set before us separate and distinct, and in order to introduce the believer into each, a certain act, the act of immersion, is designated in connection with each. My friend opposes this idea by a reference to the "one baptism" mentioned by Paul, in his letter to the Ephesians; but this one baptism must be interpreted in the light of the baptismal formula, which commands three acts to constitute this one baptism.

In my fifth argument, I showed you that Paul recognized a plurality of immersions in Christian baptism. My friend evaded this point by denying that Paul had any reference to Christian baptism, putting a construction upon the passage that I never heard before, and I think none of you ever did; and it is a construction that I can not by any means admit.

My arguments to-day, from the practice of the primitive Christians as recorded by historians; from the fact that we have a clear historical account of the time when, the place where, and the circumstances under which, single immersion was first introduced, proving that trine immersion must have been the uniform mode previous to that time; from the fact that reformers, eminent theologians, and learned authors, of modern times, many of whom did not themselves practice trine immersion, nevertheless acknowledged it to be unquestionably the primitive mode; from the uniform practice of the Greek Church, of many millions of Greeks, from the beginning until now, who may be supposed to know the meaning of the Greek language, and who follow the practice that has been handed down to them from time immemorial; these arguments, that I have presented to-day, must be fresh in your memories, and I will not review them any further than by this simple enumeration of them. The arguments produced by my friend in opposition to the proposition, I could not anticipate, and some of them were utterly new to me; but I have met them as best I could, in the limited time allowed, and I think have disposed of them satisfactorily to any unprejudiced mind.

Thanking you again for the patient attention you manifested, and hoping you will give the subject your careful and prayerful consideration, I now conclude the remarks I have to offer upon this subject. [*Time expired.*]

[MR. McCONNELL'S NINTH ADDRESS.]

GENTLEMEN MODERATORS—My friend says he is sorry that those criticisms of mine, upon the apostolic allusions to *baptisma* (baptisms), and upon the apostle's comparisons of baptism to burying, planting, etc., are to go before the public. I am not. I want them to go broadcast before the world. I supposed when I made them that he would prefer they should not go before the public, for they tell severely against the proposition he is endeavoring to sustain. But I did not expect to do everything to please him exactly; I did not undertake to shape my arguments to suit his convenience. But the fears he expresses are groundless: I will warrant him that no pedobaptist or advocate of sprinkling or pouring will ever appeal to *my* arguments to support his position.

I fail to comprehend my friend's logic in one respect; or if I comprehend it, I fail to duly appreciate. The question under discussion is, whether three immersions are commanded in the commission. He asserts—I deny, and send him to the record for proof. I ask for a single precept or example from the apostles. Thereupon he claims that the New Testament is full of trine immersion; that every time any of the apostles baptized a believer, it was by trine immersion—*because* the commission commands trine immersion. And this is his proof that the commission *does* teach trine immersion! That is what the books call “reasoning in a circle”—which is only a round-about way of saying, no reasoning at all!

My friend appears to have entirely misapprehended the drift of my argument on the nineteenth of Acts. I did not deny that Peter told the repentant Jews on the day of Pentecost to repent and be baptized *in* the name of Jesus Christ, under his authority. But that occurrence is related in the second of Acts, which I

was not referring to at all. There, I know, the word is *epi*, "in;" but in the nineteenth it is *eis*, which ought to be translated, "into," though our common version reads "in" here also. But my argument was brought up to meet another point entirely. It was intended to refer to his assertion that there was a time when a change was made from trine immersion to single immersion; and that that change was connected with a change in the formula for baptizing, from "baptizing into the name of the Father, and of the Son, and of the Holy Spirit," to "baptizing into the name of Jesus Christ," alone. Then I brought up the nineteenth of Acts, where Paul baptized the believers at Ephesus (*eis to 'onoma*) "INTO the name of the Lord Jesus." Consequently (according to his own argument), *that* must have been the time when the change was made from trine immersion to single immersion; and the apostle Paul is responsible for the change; and he acted under the direction of the Holy Spirit.

I am sorry that my friend felt hurt at the smile that played upon my face when he introduced his idea concerning the ark; I really could not help it. And I must own that I smiled again, inside of my lips, when he referred to it again. But he seems to fail to appreciate what I mean when I said that there was only one entering in *unto* salvation. We read (Genesis, vii:) that "the Lord said unto Noah, 'Come thou, and all thy house, into the ark;'" and further, that beasts, and cattle, and every creeping thing, went in unto Noah, "as God had commanded him; and *God shut him in.*" Now, if Noah had taken in all his family, and all the beasts and cattle and fowls and creeping things, and after thus going in hundreds of times, had *finally* stayed out himself, he would not have been saved. That last going in is what I call, *going in unto salvation.* That last entering in is the

only entering that can with any propriety be called a type of baptism.

In summing up the arguments upon the negative, I can not pursue as systematic a course as my friend has done; he who holds the affirmative must always have the advantage in this respect, as the rebutting arguments and negative positions called out in reply depend very much upon the course pursued by the affirmant in the discussion, and I could not prepare and arrange them beforehand as my friend has been doing for probably the last year. I say this as a partial excuse for the order, or rather the lack of order, in which, peradventure, many things may appear when put upon record.

I have argued that three separate immersions can not be necessary, from the purpose and design of the ordinance of baptism. By baptism we are made members of the heavenly family. My friend has argued that to do this *three* acts are necessary—one to change our relation to God, a second to change our relation to Christ, and a third to change our relation to the Holy Spirit. I have argued that *one* act, which changes our relation to one member of the heavenly family, changes our relation to all. I have illustrated it by the case of the man who by one act of naturalization, becomes a citizen of the United States, of the State of Iowa, and of the municipality in which he resides. I might illustrate it further, by the case of a poor orphan boy, with no home, no father, no brother, no family. My friend, here, takes pity upon him, and finding him worthy of the honor, adopts him into his household. Now, that one act of adoption makes the poor orphan boy a son to my friend, a brother to the children of my friend, and introduces him into all the privileges and immunities of the family. So one act of adoption, represented in the ordinance of baptism, makes the believer a child of God,

a brother to Jesus Christ, a recipient of the blessing conferred through the agency of the Holy Spirit, and entitles him to all the privileges and immunities of a member of the divine family. My friend, in his last speech, said he accepted the idea advanced by me, that one act of baptism, changing the relation of the believer to the Father, brought him into a new relationship to the Son, and to the Holy Spirit also. Since, then, the first act of immersion brings the believer into a new relation to the Father, and a new relationship to the Son and to the Holy Spirit necessarily results, the other two acts are of no use whatever; they are "vain repetitions," which our Saviour expressly condemns.

My friend's first half hour was spent in an effort to prove that the word *baptizo* meant to immerse *repeatedly*; in his second speech he candidly admitted that no conclusive argument could be drawn from this, as the word did not always and necessarily mean to immerse repeatedly. I have proved that throughout the classics it in no place necessarily conveyed the idea of repeated immersion, and in many places necessarily excluded any such idea. But taking him upon his own ground, I have respectfully asked him how he determines when the word means to immerse but once, and when it means to immerse more than once? And how determine which meaning it has in the commission? And if it means to immerse repeatedly, by what means does he determine *how often*?

I would call the attention of this audience to the fact that a very small proportion of my friend's arguments have been drawn from the Word of God, and a very large proportion of it from the words of men. I would not cast any reflection upon the Christian Fathers, and the other commentators and annotators whom he has mentioned; but I have suggested for your consideration the well known fact that they lived

in certain ages, and under peculiar circumstances, which must, almost of necessity, give some bias or prejudice to their opinions. We know that many of them advocated the most erroneous, foolish, heathenish, degrading practices in connection with Christianity. And when we know that their opinions were so far out of the way in reference to many other points, we feel that their opinion is not sufficient to settle satisfactorily the meaning of the commission—the only authority we have for baptizing at all. He says, we would not reject the testimony of a man who was a Spiritualist, upon a simple point of fact. I say, if a witness was an infatuated Spiritualist, and the fact in question was connected with Spiritualism, I would not accept, without considerable discount, his testimony upon *that subject*. Neither will I accept the mere statement of a trine immersionist when that is the subject in dispute.

My friend brought a heavy array of historical testimony, and managed to trace trine immersion as far toward the apostles as Tertullian's time—some two centuries this side of the commission. This gap my friend endeavored to fill up by hitching together Mosheim and Vossius. Vossius somewhere wrote that trine immersion prevailed in all countries; and Mosheim, in his history, while treating of matters in the first century, in a note at the bottom of the page, refers to Vossius; whence my friend would have you infer that trine immersion prevailed in all countries in the first century. We have showed the fallacy of this. Aside from this, my friend produced nothing that even *looked like* evidence that trine immersion existed farther back than the time of Tertullian.

I think this covers nearly the entire ground of my friend's arguments—except, perhaps, that upon the grammatical structure of the commission, and I doubt not you have had grammar enough for one discussion.

In reply, I brought you numerous other passages similar in construction to the commission, which no one could presume to assert required more than one action. Such as Luke, ix: 10, where, according to his logic, Christ at his second coming must come three times—once in his own glory, again in the glory of his Father, and a third time in the glory of his holy angels. Matthew, xxiii: 1, where, according to his method of interpreting Scripture, we must understand that Christ spoke to the multitude, and then turned about to his disciples and made the same speech to them. Matthew, viii: 11, where his mode of analyzing the commission would compel us to understand that many shall come from the east, and sit down with Abraham; then go back, come from the east a second time, and sit down with Isaac; go back yet again, come back a third time, and sit down with Jacob; and then go through the same ceremony by coming three times from the west, and sitting down with each patriarch separately. And other illustrations I brought, and scores more I might have brought, to prove that his manner of analyzing the commission was unjustifiable and necessarily incorrect.

In support of our position on the negative of this question, we referred to the many texts showing the oneness of Christian baptism. Paul uses an expression which alone is sufficient to overthrow all the arguments that have been adduced or can ever be adduced against it: "One Lord, one faith, *one immersion*." To this we invite your special and serious attention.

Then there are the numerous types of baptism—the washing in the brazen laver, the entrance of Noah into the ark, the baptism of the Israelites in the cloud and in the sea, etc., in none of which is there the least hint of more than a single act. And the other references to baptism, which, if not exactly types, are

illustrations, comparisons, symbols—the planting of the seed, the washing of regeneration, etc.; all pointing to one act, and no more. And baptism is a type or symbol of Christ's resurrection; and as Christ died once, was buried once, and rose once, so in baptism there is one burial, and one resurrection. My friend's mould of Christ would represent him as having passed through three deaths, three burials, and three resurrections. My friend evidently has not the right mould; it must have been made after some other pattern. Then we contend that one immersion constitutes the one baptism by which the believer is introduced into the one CHURCH OF GOD. [*Time expired.*]

I thank the audience for myself, and I am sure I may do the same for my friend, for their attendance, and patience, and kind attention during the discussion of this question.

DEBATE
ON
THE LORD'S SUPPER.

PROPOSITION II.

THE BREAD AND WINE WHICH ARE TO BE TAKEN BY THE DISCIPLES OF CHRIST IN REMEMBRANCE OF HIM, CONSTITUTE THE LORD'S SUPPER.

[MR. McCONNELL'S FIRST ADDRESS.]

GENTLEMEN MODERATORS—I am pleased to see so large an audience assembled again this beautiful morning, and am thankful for the blessings of life and health, and for this opportunity to continue the investigation of God's holy truth, in order that we may ascertain for ourselves what God requires at our hands.

As introductory to the subject under discussion, I will call your attention to the reading of a part of the eleventh chapter of I Corinthians, commencing at the seventeenth verse:

“Now in this that I declare unto you, I praise you not, in that ye come together, not for the better, but for the worse. (Verse 18 :) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it; (verse 19 :) for there must be also heresies among you, that they which are approved may be made manifest among you. (Verse 20 :) When ye come together, therefore, into one place, this is not to eat the Lord's Supper; (verse 21 :) for in eating every one taketh before other his own supper: and one is hungry, and another is drunken. (Verse 22 :) What! have ye not houses to eat and to drink in? or despise ye the church of

God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not. (Verse 23 :) For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same night in which he was betrayed, took bread; (verse 24 :) and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. (Verse 25 :) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. (Verse 26 :) For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come. (Verse 27 :) Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. (Verse 28 :) But let a man examine himself, and so let him eat of that bread and drink of that cup. (Verse 29 :) For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (Verse 30 :) For this cause, many are weak and sickly among you, and many sleep. (Verse 31 :) For, if we would judge ourselves, we should not be judged; (verse 32 :) but when we are judged we are chastened of the Lord, that we should not be condemned with the world. (Verse 33 :) Wherefore, my brethren, when ye come together to eat, tarry one for another; (verse 34 :) and if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

The proposition we are to discuss this morning, I need not say, is one of transcendent importance. It involves one of the most solemn, significant, and impressive institutions in the Christian economy. We are therefore called upon to examine this question with more than ordinary interest, solemnity, and candor.

The Bible abounds in commemorative institutions. The Almighty Father, knowing man's liability to forget the most important events connected with his history, has established institutions, the observance of which is well calculated to refresh our memories, awaken our gratitude, and contribute to our spiritual enjoyment and well-being. All the nations of the earth have followed the example thus set; hence our own Fourth of July, Eighth of January, Twenty-second of February, and other observances that point to important events in our own national history. Under the Jewish economy, there were the Sabbath, the Passover, the Pentecost, the Feast of Tabernacles, and various other institutions of a similar character. These were all commemorative, and also typical; the Mosaic law itself was but a shadow of good things to come, and was typical of another and a better institution, as Paul clearly sets forth in his epistle to the Hebrews. We propose to briefly examine into some of these institutions of a former economy, that we may thereby gain a more clear understanding of the institutions established under the Christian dispensation.

The apostle Paul says, in his letter to the Romans (xv: 4): "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." It becomes us, therefore, to carefully study into the true meaning and intent of these things that were written aforetime, and set forth in the Old Testament Scriptures, that we may have strong consolation and good hope, while engaged in the practice of the things enjoined in the New Testament. In pursuance of this purpose, I will try to give you a brief analysis of some of God's commemorative and typical institutions. Such an analysis will aid us very much, I apprehend, in coming to a clear and correct understanding of the subject under consideration.

In all these commemorative and typical institutions we find—1st, the elements employed; 2d, the things to be done; 3d, the persons by whom these things are to be done; 4th, the time when they are to be done; 5th, the place where they are to be done; 6th, the object for which they are to be done; 7th, the perpetuity of the institution, or length of time it is to continue. A little investigation will show us that all these points obtain in every commemorative and typical institution established by the command of God under the former dispensation, as recorded in the Old Testament.

As our first illustration, we will call attention to the institution of the Sabbath. 1st, the thing involved is the seventh day of the week. 2d, the thing to be done is to remember it, observe it, keep it holy; as set forth in the fourth commandment (Exodus, xx: 8). 3d, the Israelites were the persons commanded to keep holy the Sabbath day. 4th, the time when; which in the case of this institution was from evening to evening—from the setting of the sun on the sixth day till the setting of the sun on the seventh day. 5th, the place where they happened to be; in their tents while in the wilderness, in their habitations when they came to be a settled people; “let no man go out of his place,” said the law; “kindle no fire in all your habitations.” 6th, the object for which the Sabbath was to be observed was, to commemorate, first, the completion of creation (Exodus, xx), and secondly, God’s bringing the Israelites out of Egypt; and it was also typical of Christ’s lying in the grave, and of our everlasting rest in heaven. 7th, it was to continue until Christ arose from the dead.

If we examine the Passover, we find the same points in connection therewith. 1st, the elements employed are the roasted lamb, bitter herbs, and unleavened bread; 2d, the things to be done were, the

blood of the lamb was to be sprinkled upon the lintels and door-posts, and its flesh was to be roasted and eaten with the bitter herbs and the unleavened bread; 3d, the children of Israel were to attend to this observance; 4th, the time when it was to be done was on the fourteenth day of the first month, the month of Abib; 5th, the place where it was to be done was Jerusalem; 6th, its object or purpose was, to commemorate the passing over of the houses of the Hebrews by the angel of death, that destroyed the first-born of the Egyptians; it was also a type of Christ; 7th, it was to be observed till Christ was crucified.

In the Feast of Pentecost, the same leading points are observable. 1st, the elements employed were to be two wave loaves, seven lambs, one young bullock, etc.; 2d, they were to be waved before the Lord, and then burned; 3d, the priests were to do this; 4th, it was to be done fifty-three days after the slaying of the paschal lamb; 5th, it was to be done at the door of the tabernacle, or the temple; 6th, it was commemorative of the giving of the law from Mt. Sinai; and it was typical of the publication of the new covenant—the coming in of a new dispensation; 7th, it was to continue till the crucifixion of Christ.

After these preliminary observations, we now invite your attention to the institution under consideration—the Lord's Supper. Connected with this are all the leading points mentioned as being present in the commemorative institutions before mentioned. 1st, the elements employed were bread and wine; 2d, the thing to be done was to eat and drink these elements; 3d, the persons who were to do this were the disciples of Christ; 4th, the time when it was to be done was the first day of the week; 5th, the place where it was to be done was wherever the disciples should meet for worship on that day; 6th, the object of the institution was to show the Lord's death, and point to his

second coming; 7th, it was to continue until the Lord's second coming.

You perceive that in this institution, the seven points connected with the commemorative institutions established under the old dispensation are all to be found. I do not stop here to draw close lines of distinction in my use of language, as to whether the bread and wine is the Lord's Supper, or the Communion; for that is the point yet to be discussed. I have called this the Lord's Supper because it comes natural and convenient to do so; because I am accustomed to do so; and I propose to prove that our custom in this respect is correct—founded upon the Word of God, and sustained by the divine testimony. Since it will be so convenient for me to use this term, "the Lord's Supper," when referring to the bread and wine which we are in the habit of calling by that name—since it will be almost impossible for me to so guard myself as to avoid doing so—I hope my friend will indulge me in the use of this term without charging me with begging the question, or taking the matter in dispute for granted. Without further preliminary, I will proceed to lay before you as distinctly as I can my first argument in support of the proposition that the bread and wine which are to be taken by the disciples of Christ in remembrance of him, constitute the Lord's Supper.

My first argument will be drawn from the sixth chapter of John's testimony. Were it not for consuming too much time, I would be glad to read this chapter here; at least, that portion from the thirtieth to the fifty-eighth verse; but I must forego the pleasure, and the advantage, that would be derived from such reading, and content myself with referring to the expressions bearing more particularly upon the argument. I hope, however, you will all of you take your Bibles, when you reach your homes, such of you as have

them not with you, and read carefully the entire chapter for yourselves.

I call your attention more especially to the forty-eighth verse, where Jesus says, "I am that bread of life;" and to the fifty-first verse, where he continues, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is *my flesh*, which I will give for the life of the world." Now, the eating of bread is a phrase used in the Bible, and elsewhere, indicative of partaking of a meal—dinner, breakfast, or supper—bread, the most important article of food, being used as a symbol, or representative, rather, of all food. The eating of bread in the evening—the time when the disciples partook of the bread given them by our Saviour—is called a supper. I conclude, therefore, that to eat the bread of life which came down from heaven, of which our Lord says, "I am that bread of life," is to eat the Lord's supper—the Lord's meal, prepared by him for sustaining the spiritual life of those who partake of it.

Again: In Matthew, xxvi: 26, we are told that, Jesus took in his hands a loaf of literal bread, and blessed it, and brake it, and gave it to his disciples, saying, "Take, eat; this is my body." Therefore, to eat the bread of the communion is to eat the body of Christ, the bread that came down from heaven; and therefore, to eat the Lord's supper.

Again: Christ says (John vi: 55), "My flesh is meat indeed;" is food indeed; meat, another important article of food, being here used to represent food in general. But the loaf is said by Christ to be his body; therefore, to eat the loaf is to eat Christ's flesh; and therefore, to eat the bread of life, presented to us in the person of Jesus Christ.

Again: Christ says, in this same chapter and verse last mentioned (John, vi: 55), "My blood is drink in-

deed." In Matthew, xxvi: 28, he says, concerning the cup, the wine, "This is my blood of the new testament." Now we have here the same form of argument previously presented: "My blood is drink indeed;" and "This is my blood:" therefore he that drinketh of the cup, drinketh the blood of Christ.

Again: Food and drink are the essential elements of a meal. And to eat the bread which is Christ's body, and to drink the wine which is his blood, is to eat the supper or meal furnished us by the Lord Jesus Christ; and therefore, literally, the Lord's supper. Whether a meal be called breakfast, dinner or supper, depends upon the time of day, the custom of the country, etc. Food eaten to supply physical needs is equally nourishing whether partaken at morning, noon, or night; the time when it is eaten does not make any difference in its nourishing qualities; so we deem that no special meaning is attached to the word "Supper," in this instance.

Now this first argument—one argument with four members, if you please—is substantially before you. But I want to spend a few moments in elucidating one or two points connected with the matter a little more fully.

I am well aware of the strong prejudice that exists in all Protestant communities against using the strong and pointed language of the Saviour, in reference to this matter: "*This* is my body:" "*This* is my blood." A man who dwells too strongly upon this language of our Saviour is apt to be looked upon with fear and distrust by Protestants generally. Then let me say that we understand this language to be symbolical; we do not look upon the bread and wine used in the communion as being literal flesh and literal blood. We are not advocates of transubstantiation; and if we understand the meaning of the term consubstantiation, we do not indorse that, either. The in-

stitution under consideration, whether called the Lord's Supper or the Communion, is a symbolical commemorative institution. The language used in instituting it is evidently to be understood in the same manner as that in John, vi: 55: "My flesh is meat indeed, and my blood is drink indeed." I do not deem that he intended to teach the disciples that they must eat his literal flesh, and drink his literal blood, in order to have everlasting life. I understood that he referred to his flesh and blood, not as literal food, but as symbols of spiritual food, which should minister to our spiritual life. This is beautifully and forcibly taught by the Saviour himself, in the sixty-third verse of this same sixth chapter of John: "It is the *spirit* that quickeneth; the flesh profiteth nothing."

My second argument in support of the proposition that the bread and wine which are to be taken by the disciples of Christ in remembrance of him constitute the Lord's Supper, will be drawn from the passage I read to you in commencing my remarks, from the eleventh chapter of I Corinthians. My unexpired time will allow me now to refer to only a few points in this connection. And I shall preface the argument by a few remarks, by way of introduction, suggested by the second verse of this chapter: "Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you." The word "ordinance," according to Webster, is "a rule established by authority;" "a law or statute of sovereign power;" "a decree;" "an edict;" "a rescript;" "an observance commanded;" "an established rite or ceremony;" and quite a lengthened explanation, and a number of examples, are furnished. The last two definitions I have quoted come nearest to expressing the meaning attached to the word in Scripture, where it seems to have a somewhat technical meaning—a sentiment of sacredness connected

with it, which elsewhere does not obtain. The apostle, speaking in general terms to the Corinthian brethren, praises them for having kept the ordinances—the rites and observances commanded by our Lord. But though in general they had been obedient, and kept the ordinances as he had delivered them, yet the apostle could not praise them in terms of unqualified commendation. First, he settles what seems to have been a disputed point among them, by deciding that a man should prophesy or pray with his head uncovered; while a woman, while prophesying or praying, should have her head covered. Coming to the seventeenth verse, we find that there is another point upon which—notwithstanding his commendation of their general course of conduct—the apostle is obliged to say, “In this *I praise you not.*” [*Time expired.*]

[MR. QUINTER'S FIRST ADDRESS.]

FRIENDLY MODERATORS—I am pleased to appear before you again with my friend, in the investigation of the subjects that are at issue between us.

The question before us this morning is in reference to what constitutes the Lord's Supper. I agree with much that my friend has said thus far upon the subject; in his first argument especially I see little to which I would feel like taking any exceptions. In this first speech of his, then, I find but little to reply to. I hope that he does not so far misunderstand us, and that none of you so misunderstand us, as to suppose that *we* do not consider the bread and wine to be symbols of the body and blood of our Lord. Nor is there any dispute between us as to the importance of the symbols expressive of the body and blood of Christ; upon that we are agreed. Our point of disagreement is in regard to the name that should properly

be applied to them. He calls the partaking of them, the Lord's Supper; while I can not, according to my understanding of the Scriptures, accept of that term as expressive of those symbols. But, as I have already said, so far as he has yet presented his subject, I see nothing in particular to except to, or to take hold of; so I will proceed with the arguments upon my own side of the subject; and will attend to his as he may from time to time present them.

Introductory to any direct argument upon the subject, I will present some general observations.

The Christian religion is adapted to meet all the wants of humanity, and to restore it to all that it was before the fall. It is said of Christ, its Author, that "he needed not that any should testify to him of man, for he knew what was in man." He knew what was man's character and capacities for enjoyment when in possession of all his original powers, and when occupying the garden of Eden into which he had been placed by his Maker. He knew also his wretchedness and degradation when driven from his beautiful home in Eden, and compelled to wander an exile through the world over which he was originally designed to have universal dominion.

In the fall, man lost his capacity for happiness, and he also became separated from the sources which alone could satisfy his desires and capacities for happiness. In his regenerated state, with the new heart that is given to him, his capacities are restored to their original state, and in the consummation or completion of his redemption, all the sources of enjoyment that were ever designed to afford him happiness will be made available to him.

In becoming a citizen of heaven and a member of the church of Christ, the believer already in this life greatly improves his condition and multiplies his comforts. The relation that Christians are brought into

to one another when they enter a Christian community, is that of a family. Man was created a social being; and the proper exercise of his social feelings, when these are in a healthy state, is a fruitful source of enjoyment. We are related to God, and also to one another. "One is your master, even Christ; and all ye are brethren" (Matthew, xxiii: 8). In our church relation to God and to one another, we have communion with him through Christ, and also with one another. Our communion with Christ, as the great Head of the church, from whom all our spiritual life is derived, is both promoted and publicly shown by a partaking of the bread and wine, the symbols of his body and blood. And our brotherly communion with one another is represented by the meal they ate together, which was at times called a "love-feast," or "feast of charity."

In all ages of the world, and among all nations, eating, drinking, and hospitality, have been connected with religious observance; while the meeting of friends, the enjoyments of the palate and the exercise of the devotional affections, would conspire to make a festive holiday. The word "festival" comes from the French *fete*, which is an abbreviated form of the Latin *festum*—"festus dies," a holy day or holiday. In the Greek we find *estian*, the original of *festum*; and *estian* itself is from the noun *estia* (Latin *vesta*), "a hearth;" so that the root idea of the word is to be found in what we would term the pleasures of the table—the exercise of hospitality.

In the patriarchal age of the world, feasts of various kinds were very common, as a reference to a history of that time will plainly show. And when we come to the time of Jewish history, we find quite a number of feasts established by divine authority in the system of religion ordained by God for the benefit of the Jewish nation, until the dispensation of Christ should come. And from the fact that various religious feasts were

given the Jews by the Lord, we may infer that there was something in their nature and tendency which would so operate upon human character as to render them an auxiliary to the general system of religion of which they were a part, and which was designed to improve man's character by cultivating and developing his social and benevolent feelings.

While I shall give the necessary attention to the arguments offered by my opponent on the affirmative of the proposition now in debate, I shall show—

I. *That the apostolic church had in connection with the symbols of the body and blood of Christ, a meal or supper.*

II. *That the meal or supper that was eaten, and not the bread and wine, was the Lord's Supper.*

I. That the apostolic church had a meal, in connection with the bread and wine, will appear from the following considerations :

1. It is evident from I Corinthians, xi : 20, 21, a portion of the Scripture already read by my opponent, that there was provision brought to the place of meeting to constitute a meal. It is here said "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own supper : and one is hungry, and another is drunken."

Now, the point we make here is this : If only the symbols of the body and blood of Christ, that is, only the bread and wine, and that, too, in such quantities as are usually and properly taken, it would by no means have been necessary for several of the members of the church to have brought provision, or bread and wine, since one member could readily have brought enough to furnish a large number of communicants with bread and wine, as each member takes but a small piece of bread and only a sip of wine. But it appears that several of the members of the church

brought suppers along with them, which, when prepared properly, when brought together, when all things were in proper order, were to constitute one general meal, the Lord's Supper. Therefore the Lord's Supper must have consisted of a meal, and not of a little bread and wine only.

2. *My second argument in proof of the position that the apostolic church partook of a meal, and not merely of the bread and wine—the symbols of our Lord's body and blood—is derived from the consideration that they received the provisions they partook, from a table.* It is said, I Corinthians, x: 21, "Ye can not be partakers of the Lord's table and of the table of devils." Now, the Lord's table was that from which the Lord's Supper was received by the Christians at Corinth. Then, as a table was necessary in eating the Lord's Supper, and as the Christians at Corinth received what they ate from a table, it is evident that they ate a meal; for in those churches which call the bread and wine only the Lord's Supper, the members do not sit at a table, nor receive the bread and wine from a table; but usually sit on the ordinary seats in the house of worship, and receive the bread and wine which they partake of from a plate and cup. Where there is nothing except the bread and wine, no table seems necessary, and hence none is prepared on those occasions. Hence, there is evidently a difference between the manner in which the modern churches take the Lord's Supper, when they do not receive it from a table, and the church at Corinth, which did receive it from a table. The difference is this: The church at Corinth had a meal while our modern churches have no meal; hence they are not apostolic in their manner of worshiping. We argue that the apostolic church immersed in administering baptism, because they went into the water to baptize—since there would have been

no necessity of going into the water to sprinkle. So we argue that a table implies a meal—for had there been no meal, no table would have been necessary.

3. *My third argument in proof of my position that there was a meal eaten by the Christians of the apostolic church, is derived from the distinction the apostle makes between the table and the cup.* He says (I Corinthians, x: 21): "Ye can not drink of the cup of the Lord and the cup of devils; ye can not be partakers of the Lord's table, and of the table of devils." Now, as there is a distinction made here between the cup and the table, how can we account for it in any way so satisfactorily as to understand the cup to represent here both the bread and wine, as we understand the bread to imply the cup where it is said (Acts, xx: 7): "The disciples came together to break bread." As the bread and wine were instituted at the same time, and were designed always to accompany each other, when one is mentioned the other is always implied. Then, as the cup named by the apostle means the symbols of the body and blood of Christ, the table upon which the supper was spread must mean the Lord's Supper; and so we have both a supper and the symbols of Christ's body and blood recognized by the apostle Paul, in the language we are now considering. This is the view which has struck me as being most natural and appropriate. If there is any better explanation, we shall hear it, I hope, on this occasion.

4. *My fourth argument in support of my position that there was a meal eaten as a religious feast in the apostolic church, and not merely the bread and wine, is derived from the language of Jude and Peter.* Jude says (verse 12): "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without

fruit, twice dead, plucked up by the roots." Peter says (II Peter, ii: 14): "Spots they are, and blemishes, sporting themselves with their own deceivings, while they feast with you." It is evident from this language, especially that of the apostle Jude, that reference is here made to a meal, and not to the partaking of the body and blood of Christ. I believe that no commentator has ever endeavored to explain the passage in Jude as referring to the church at that time eating the symbols of the body and blood of Christ. The text shows most conclusively that the church at that time had a feast; they had an eating; different from, distinct from, separate from, the eating of the symbols of the body and blood of our Lord. Remember, there is no loop-hole of escape here by claiming that this was an unauthorized custom in an apostatized church; this is not amid the accumulated superstitions of after ages; it is yet in the apostolic age; at the very head of the stream; the fountain of unadulterated Christianity. It is true, abuses are spoken of, and censured, in connection with these feasts; it is true the apostles reprove those abuses; but the feasts themselves are recognized as ordinances of the church. We want it definitely understood, then, that both Jude and Peter, in addition to the apostle Paul, recognize a feast, a meal, in connection with the ordinances, the established usages, of the church. If this feast was constituted of the bread and wine alone, the symbols of the body and blood of our Saviour, my friend here will no doubt make the matter all plain and clear, for he has given extensive attention to this matter, and has thoroughly investigated the points at issue between us on this occasion.

5. *My fifth argument to prove that the apostolic church had a meal which was eaten as a religious feast, in addition to the bread and wine which was taken as the symbols of the body and blood of Christ, is derived*

from writers of distinction, such as commentators and historians.

Jenkyu, in his exposition of Jude, verse 12, says : " The institution of these love-feasts was founded on the custom of the church, which immediately before the celebration of the Lord's Supper, used to have a feast, to testify, continue, and increase brotherly love among themselves ; as also to the poor, who hereby were relieved ; whence they had their name *agapæ*, 'charities ;' as if they were so intended for love that there could not be so fit a name by which to call them as love itself. Of these feasts speaks the apostle, when he saith that, 'every one taketh before other his own supper,' I Corinthians, xi : 21 ; as also II Peter, ii : 13 ; where he speaks concerning the feasting of these seducers with the Christians ; and frequent mention is made of these feasts among the ancients. „

Waddington, in his " History of the Church," page 27, says : " The celebration of the sacrament of the eucharist was originally accompanied by meetings which partook somewhat of a hospitable, or at least of a charitable character, and were called *agapæ*, or Feasts of Love. Every Christian, according to his circumstances, brought to the assembly portions of bread, vine, and other things, as gifts, as it were, or oblations to the Lord. Of the bread and wine, such as was required for the administration of the sacrament was separated from the rest, and consecrated by the bishop alone ; its distribution was followed by a frugal and serious repast. Undoubtedly, those assemblies acted not only as excitements to ardent piety, but also as bonds of strict religious union and mutual devotion, during the dark days of terror and persecution. It was probably on those occasions, more than any other, that the sufferers rallied their scattered ranks, and encouraged each other, by one solemn act of brotherly communion, to constancy in one faith, and association in the same

affliction. We observe, moreover, that as the dangers passed away from the church, the more social form (if we may so express it) of eucharistical administration gradually fell into disuse."

Alas, my friends! Danger has not yet passed away from the church; persecution has only changed its manner of attack. When I read of those feasts of brotherly love, which the historian so beautifully alludes to, where the disciples rallied their forces, renewed their strength, and presented an unbroken phalanx to the foe—I wish we had them yet. We are scattered, and separated, and broken; we need them still. [*Time expired.*]

[MR. McCONNELL'S SECOND ADDRESS.]

GENTLEMEN MODERATORS—My friend comes up to the examination of the question under debate in good earnest, this morning, and I am pleased to see it. I want a thorough examination of the subject, as thorough as we are capable of giving it. He has told you that he finds little to take exceptions to in my first argument, thereby acknowledging the positions I assumed therein to be correct, in the main. We agree upon the bread and wine being the symbols of Christ's body and blood. So far, then, there is no dispute between us.

My friend introduced his argument by laying down a general proposition, which I am not prepared to entirely accept. He says the Christian religion is adapted to meet *all* the wants of man—his physical and social, as well as his moral and spiritual, needs. But Paul says, in his letter to the Romans, xiv: 17: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."

God, in the kingdom of nature, has made provision for man's physical needs; while in the Gospel he has provided for our spiritual necessities; and, in his everlasting kingdom, which we by and by shall enter, we will find that provision has been made for the spirit's needs in that immortal life. I am not willing, then, to indorse my friend's statement as a universal proposition.

My friend says: "Our communion with Christ is represented by partaking of the symbols of his body and blood—the bread and wine; our communion with each other by a meal or love-feast." That, peradventure, is true; we do not particularly object to it. But ordinary unions are represented by ordinary means, extraordinary unions by extraordinary means. A meal composed of bread, and meat, and soups, and drinks, is a common meal. Association at that common meal expresses only common relationships, common friendships, common unions. Our union with Jesus Christ, and our union with each other as members of Christ's body, is an extraordinary union, and requires extraordinary means to signify and express the relations of that union. Hence, we have this extraordinary supper, composed of ordinary elements, bread and wine, but which are used as symbols of the extraordinary spiritual union which exists between the members of Christ's church as one bread, one body; and also expressive of our union with Christ, and of the cause of that union, which is Christ's death. A meal, a supper, like this, is appropriate to express this extraordinary relation, extraordinary union; and, for that reason, may properly be called the Lord's Supper.

I will call attention to my friend's first argument in favor of an additional meal, to constitute the Lord's Supper, in connection with the bread and wine. His argument is based upon Paul's first letter to the Cor-

inthians, xi: 20, 21. "When ye come together, therefore, into one place," says Paul, "this is not to eat the Lord's Supper." Now, let us see why not. Because, "in eating, every one taketh before other his own supper: and one is hungry, and another is drunken." This is just what we are contending for. Instead of bringing the elements, bread and wine, and partaking of them, not to satisfy bodily hunger, but reverentially, as representing their union with the church and with Christ, they brought victuals for a common meal, and ate it like a common meal, and some gormandized, and some got drunk. Well might the apostle say, this is not to eat the Lord's Supper.

Well, let us next inquire of Paul, "What *is* the Lord's Supper?" Paul tells us: "I have received of the Lord that which I delivered unto you;" namely, "That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; *this do* in remembrance of me." Thus the apostle sets forth precisely what constituted the supper that was to be eaten in memory of Christ's death. So much for the bread. Then, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; *this do ye*, as often as ye drink it, in remembrance of me."

Now, what is it that we are to do to represent our Lord's death, and our union with him through his death? As if to settle this question forever, beyond the possibility of all cavil and controversy, the apostle clutches the whole argument with the assertion, utterly fatal to the idea that it requires anything besides the bread and wine to constitute the Lord's Supper: "*For as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till he come.*" Having first shown what is *not* the Lord's Supper, the apostle fol-

lows by showing, in contrast therewith, what is the Lord's Supper, settling the question beyond the possibility of a doubt in the minds of all men who accept the Word of God as authority in the case. I feel that here I might, with safety, sit down, and leave the issue with the world at largé, on the argument that is before you now.

All my friend's arguments, so far, have been designed to prove that these Corinthians had a common meal, an ordinary supper. The fact that they had a table, he brings up in support of this position; and other arguments to the same effect. He might have spared himself all that trouble. We willingly acknowledge that, at the outset. They brought a quantity of ordinary provisions, sufficient to constitute an ordinary meal, and, like our Tonker friends, they ate this common food, like any common meal, to satisfy common hunger. All this we acknowledge, willingly. But the trouble with the argument is right here: we say, and the apostle says, "*This is not to eat the Lord's Supper.*" And he became astonished and indignant at this unchristian practice, and exclaimed, "Have ye not houses to eat and to drink in? or despise ye the church of God," that ye come there to eat and drink? "*If any man hunger,*" continues the apostle, "*let him eat at home.*"

But my friend will try to evade the point at issue by claiming that, although Christ did command his disciples to eat the bread and drink the wine as symbols of his flesh and blood, still, this is not *the communion*. But the apostle settles this point just as conclusively. Turn to I Corinthians, x: 16: "The *cup* of blessing which we bless, is it not *the communion* of the blood of Christ? The *bread* which we break, is it not *the communion* of the body of Christ? (Verse 17 :) For we, being many, are one bread, and one body."

But now my friend comes up, with an air of great triumph, and proposes to take away all the effect of this question of the apostles, which has all the force of a positive assertion, by showing—what? Why, that a table is noticed in this connection. Let us turn to the passage, and examine it a little. I Cor., x : 19, 20, 21 : “What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with devils. Ye can not drink the cup of the Lord, and the cup of devils : ye can not be partakers of the Lord’s *table*, and of the table of devils.”

Now, my friend says the use of a table is clear evidence of a separate meal or supper, aside from the eating of the bread and wine. I supposed that we had made that clear before. The bread and wine are associated with the idea of a table, and a supper or meal is associated with the idea of a table. There is a figure in grammar called *synecdoche*, whereby a part is used to express the whole, or that which usually belongs with a thing is named instead of the thing itself; for instance, we speak of a dozen *sails* in the harbor, or a hundred *head* of cattle, when we mean the cattle themselves, or the ships to which the sails belong. In the same way, we speak of “the pleasures of the table,” when we mean the pleasures that are gained from eating such things as usually belong on the table. In precisely this way we understand the expression here, “Ye can not be partakers of the Lord’s table and of the table of devils.” Here is the syllogism, as propounded by my friend, and certainly a strange one it is : “Modern Christians do not take the emblems from the table. A table was anciently associated with the emblems; therefore, the communion is not the Lord’s Supper.” Then, I suppose, if

the bread and wine were eaten from a table, that would convert it into the Lord's Supper. In my younger days, I remember once seeing the Presbyterians partake of the communion while sitting at a table. According to my friend's mode of arguing, *that* made it the Lord's Supper!

My friend has made the assertion that, wherever the bread is mentioned, the cup or wine is always understood; as in Acts, xx: 7, where "the disciples came together to break bread," and the communion is evidently referred to, although the cup is not spoken of; and, *vice versa*, that wherever the cup is mentioned, the bread is inferred, in the same way. That may be true, but with this qualification: when *both* are spoken of, the mention of the one does not imply the other; for the other being mentioned in the same connection, there is no necessity for *implying* it. When we plainly *say* a thing, there is no need of *implying* it in addition. The apostle here plainly says both. He does so for the purpose of making his assertion emphatic and doubly strong. He therefore associates both with the table; and the table with which he thus associates them he calls "the Lord's table." The argument is complete. We challenge any man to upset it with logic, with Bible, with any evidence that can be admitted in this court, where God's word is the only ultimate appeal.

I have a question or two to propound to my friend at this point. If the partaking of the bread and wine, as the symbols of our Lord's body and blood, in the proper manner, and with the proper purpose in view, is not partaking of the Lord's Supper, will my friend be kind enough to inform me, and this audience, what *does* constitute the Lord's Supper, which the disciples of Christ are required to eat under the Christian economy?

I will now call your attention again, my friends, to

the sixth chapter of the testimony of John. After Christ had declared, "I am the bread of life," and added, "If any man eat of this bread he shall live forever; and the bread that I will give is *my flesh*, which I will give for the life of the world:" the Jews asked among themselves, "How can this man give us his flesh to eat?" A very natural, and a very important question. And mark our Saviour's strange response: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life."

Now, no one but a Papist will contend for a literal eating of Christ's flesh, and a literal drinking of his blood. Then this must refer to a symbolic or figurative eating and drinking. And what he did here mean, he clearly explained when he instituted the communion. The bread and the wine were the only things our Lord ever gave his disciples to eat in a religious sense, the only elements he ever commanded them to take in remembrance of him. And he said of the bread, when he gave it, "This is my body;" and of the wine, "This is my blood." And in this symbolic manner, in remembrance of him, and as a type of the spiritual life they derive from him, do the disciples of Christ eat his flesh and drink his blood, as he commanded.* And the eating of the bread and the drinking of the wine, according to the command of Christ, and for the purpose commanded by him, is the most beautiful, solemn, impressive, commemorative institution ever established. It is eating the bread that came down from heaven, to nourish the soul, to strengthen the spiritual nature of man, to confer upon him immortal life. This meal is commanded by the Lord; the elements constituting it are designated by him; it is to be eaten by his disciples in the manner prescribed by him; and it is the *only* meal connected

with the new dispensation bearing the above marks : consequently, it must be the Lord's Supper.

I have no doubt that our Tonker friends, when they eat what *they call* the Lord's Supper, do it in all honesty of heart, and because they believe it to have been commanded by the Lord. But I can not see what right a common meal, composed of common food, and eaten for the satisfaction of physical hunger, can claim to the appellation of the *Lord's Supper*. It is not emblematic of his body, nor of his blood ; there is no allusion to it at all, that I can discover ; it is eaten in pursuance of no command at all, that I can find, in the Word of God. If there is any such command, we shall doubtless have it pointed out to us by my friend.

I know very well that Jesus Christ did eat a supper on the very night in which he was betrayed ; it was at the close of this supper that he gave the command to eat this bread and drink this cup. I will not dispute with my friend upon that point at all. But the claim that *that* supper has any right to the distinctive title of the Lord's Supper, I am not ready to admit.

When the issue is fairly made up on that supper, I will have something further to say in reference to it. But the substance of what I shall then have to say, I will give you now, in a single sentence. That is, that supper was not of Christ's instituting, either by command or example, any more than he instituted the meal he ate at the house of Simon the leper, in Bethany, or any other common meal he ate at any private house at which he was a guest ; and, therefore, that can not, in any proper sense of the term, be called the LORD'S SUPPER. [*Time expired.*]

[MR. QUINTER'S SECOND ADDRESS.]

FRIENDLY MODERATORS—The first thing I shall do, before proceeding with any further arguments in support of my own position on this question, will be to examine the twentieth and twenty-first verses of this eleventh chapter of Corinthians, which my friend has interpreted in a manner which I can not deem warranted by the language and construction of the passage. The twentieth verse says: "When ye come together therefore into one place, this is not to eat the Lord's supper." The translation of the American Bible Union says: "There is no eating of the supper of the Lord." In the margin of our common version we find the reading, "Ye can not eat the Lord's Supper." Now, the twenty-first verse is connected with the twentieth, by the conjunction "for" (we will get acquainted with these conjunctions after a while, I hope); "for" indicates the cause or reason of what has been stated in the verse preceding; it means very often the same as "because;" so in the twenty-first verse the apostle goes on to give the reason why their eating is not eating the Lord's Supper. It is not because they brought too much provision—enough for a common meal—there is no objection made on account of that; but the *manner* in which they eat is censured; they are selfish, and they are greedy; "for, in eating, every one taketh before other his own supper: and one is hungry, and another is drunken." Your souls can not be fed in that way; the Lord will not accept such a manner of proceeding as the proper fulfilling of a divine ordinance; the Lord allows no confusion in his house; God is not a God of disorder and tumult. You ought to meet and eat as brethren of one family; to "tarry one for another;" if you were so hungry that you could not wait till all were ready to partake, why did ye not eat

and drink at home? "Have ye not houses to eat and drink in?" They were not censured for eating and drinking, but for eating and drinking so greedily and selfishly and disorderly. My friend says the Lord's Supper is different from a common meal; the house of God is not the place to eat a common meal; that should be eaten at home. But does the apostle say so? No; but those who were so hungry they could not "tarry one for another," *they* ought to have eaten enough at home so they could have waited for their brethren, and not have violated the dictates of ordinary decency and propriety. There is no censure for those who ate in a respectful and orderly manner. Ought they to have eaten at home, as my friend insists? The design for which the meal was instituted would never have been answered, had they eaten at home. The apostle continues, "Would ye shame them that have not houses?" Where were they going to eat? This is conclusive proof that the apostle recognized a meal that was to be eaten there; the poor were to eat there; such language would be entirely inappropriate, unless something more than merely the symbols, the bread and wine, was brought. This is as clear as the cloudless sky above our heads to-day. My friend talks a good deal about "challenging," but I want to avoid that kind of talk, or I might challenge my friend to explain this matter. The clear inference is, that there was a full meal of ordinary food; that these were the provisions of which the Lord's Supper were rightfully constituted; but that in their selfishness, their greediness, their confusion and disorder, they did not eat their meal in the fear of God, the love of Christ, the respect due to one another as brethren of the Christian family; so the apostle says, "this is not to eat the Lord's Supper"—call it *your own* supper, if you choose, but it is not the Lord's. My argument stands unanswered; a quan-

tity of food was brought, enough to constitute a full meal, a feast; and the apostle finds no fault with that, but only with the greedy, disorderly, unchristian manner in which the meal was conducted.

The table question came up again. My friend tells us that once, in his younger days, he saw the Presbyterians partake of the symbols from a table. I have often seen them commune when they had no table; I presume they rarely commune from a table, now-a-days. My friend has not told us whether the disciples have a table.

He wants me to state what the supper is composed of. I do not think he ought to have asked that question. However, I am willing he should ask what questions he chooses, and I will use my best ability in answering; but when he answers my questions, I will give him more attention. I would ask him what kind of bread Christ commanded his disciples to eat in the communion?

I believe I have now noticed, and I think satisfactorily answered, the general points in my friend's argument; and I will now proceed with my own.

Mosheim, in his commentaries on the affairs of the Christians before the time of Constantine the Great (Vol. I, page 197), has the following remarks: "In these solemn assemblies of the Christians, the *kainomia*, or charitable contribution toward the relief of the necessitous, was followed, according to St. Luke, by the "breaking of bread." The expression, "to break bread," when it occurs in the Acts of the Apostles, is for the most part to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed: we are not, however, to consider it as exclusively referring to this ordinance of our Saviour, but as also implying that feast of love, of which it was the customary practice of the Christians, *even from the very first, always at the same time*

to partake. That these two things were thus associated together, even in the very earliest infancy of Christianity, is clear from what is said by St. Luke, in Acts, ii: 46. For after having there told us that the brethren at Jerusalem continued daily in the breaking of bread at different houses, he immediately adds that "they did eat their food together with joy and simplicity of heart" (*metalanbanon trophes en agalliasei kai apheloteti kardias*). See, also, Acts, xx: 11, where the breaking of bread, or the celebration of the Lord's Supper, is again clearly associated with a feast or repast of the Christians. It appears, therefore, that when, in compliance with our Saviour's injunction, the Christians would break bread together, they also partook of a repast, in the nature of a supper. Their meals of this sort were distinguished by an holy mirth, arising out of the love of Christ and of the brethren; but this hilarity had no connection whatever with anything like sensuality or intemperance. And this is what I understand St. Luke to mean by that simplicity of heart with which he states the Christians to have eaten their food. For, what are we to understand by a heart in a state of simplicity, but a heart altogether devoid of every sensual and depraved appetite? The service terminated with some general prayers, which appear to have been distinctly recited by one or other of the apostles or presbyters, and repeated after him by the whole congregation.

Brown, in his "Bible Dictionary," under the head of "Agapæ," says: "This is a Greek word, and signifies properly 'friendship.' The feasts of charity, which were in use in the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the eucharist. These festivals were kept in the church, toward the evening,

after the common prayers were over, and the word of salvation had been heard. When this was done the faithful ate together, with great simplicity and union, what every man had brought them; so that the rich and the poor were in no wise distinguished. After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace."

O my friends, what love, and union, and brotherly affection is here portrayed! Would to God that we might realize it again! that this discussion might do something toward bringing about again that blessed condition of affairs! When I look back to Christianity in those early ages, and see the love, and humility, and unity, and zeal, and earnestness, exhibited in the lives of the primitive Christians, I am hurt to think we have lost so much of its power, and feel constrained to use every exertion to restore the ancient symbols and institutions of Christianity, in the hope that if they were all restored we should have more of that wonderful power which Christianity possessed in its infancy. If so powerful in its infancy, what ought it to be in the nineteenth century of its age? But behold what it is to-day. Exalted by pride, yet torn to pieces by divisions, filled with gross corruptions—some of which my friend and I are trying to get out of the way. But to proceed with my argument.

Olshausen, in his commentary on Acts, xx: 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech till midnight," says: "The connection plainly leads to this conclusion; that the apostle wished to observe Sunday with the church, and to celebrate the Lord's Supper, as also the *agape*, with them, before he left Troas."

Kitto, in his "Encyclopedia of Biblical Literature," under the article "Agape," has the following: "The primary celebration of the eucharist had impressed a sacredness on the previous repast—compare *esthionton auton*, Matthew, xxvi: 26, and Mark, xiv: 22, with *meta to deipnesai*, Luke, xxii: 20, and I Corinthians, xi: 25; and when to this consideration we add the ardent faith and love of the new converts on the one hand, and the loss of property with the disruption of old connections and attachments on the other, which must have heightened the feeling of brotherhood, we need not look further to account for the institution of the *agape*, at once a symbol of Christian love, and a striking exemplification of its benevolent energy. However soon its purity was soiled, at first it was not undeserving of the eulogy pronounced by the great orator of the church: 'A custom most beautiful and most beneficial; for it was a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility.'"

I am reading a little more of these quotations than I otherwise would, because I want to present to this community the matter in its *moral* effects. I want to show that these learned and eminent men, in noticing this practice in the primitive church, this love-feast in connection with the bread and wine, place particular stress upon the peculiar, potent and desirable effects exerted thereby upon its participants. I want it understood that to take away the spirituality of this institution, its quickening power, its Christianizing influence, would leave it worth but little. But we maintain that when properly attended to, when its spirituality is retained, when observed for the purpose and in the manner originally designed, its results are most excellent and happy. This makes me anxious and zealous to do something more than simply to sustain my side of the question in arguing the proposi-

tion under debate—to endeavor to present the powerful, Christianizing, spiritualizing effects of the practice in its proper light before the world, so far as my humble powers will enable me to do so.

Neander, in his "History of the Christian Religion and Church during the Three First Centuries," says: "After the model of the Jewish Passover, and the first institution of this rite, the celebration of the Lord's Supper originally was always joined with a *general meal*, and both together formed *one whole*; and because the communion of believers with the Lord, and their brotherly communion with each other, were represented by it, the two together were called, the Supper of the Lord (*deipnon ton kurion*, or *deipnon kuriakon*), or the love-feast (*agape*). It was the daily rite of Christian communion in the first church at Jerusalem. In Acts, ii: 46, we are most probably to understand both together under the phrase *kalan arton*. We find both connected together in the first Corinthian church, and one is inclined to suppose that this was also the innocent, simple meal of the Christians, of which Pliny speaks in his report to the Emperor Trajan."

I may here remark that Neander, with many other eminent men, believed that the communion was originally taken daily.

Coleman, in his "Ancient Christianity Exemplified," says: "After the example of the Jewish Passover, and of the original institution, the Lord's Supper was at first united with a *social meal*. Both constituted a whole, representing a communion of the faithful with their Lord, and their brotherly communion with one another. Both together were called 'The Supper of the Lord' (*deipnon ton kurion*, or *deipnon kuriakon*), or 'The Supper of Love' (*agape*)."

Cave, in his "Primitive Christianity," says: "We come last of all to consider the manner how the

eucharist was celebrated in the ancient church. But before we describe that, we are to take notice that after the service of the catechumens, and before the beginning of that of the faithful, at which the eucharist was administered, the custom was to present their offerings, every one according to his ability bringing some gifts as the first fruits of his increase, which was by the minister laid upon the altar, or communion table; none of them then thinking it fit to appear before the Lord empty. Out of these oblations, also, it is probable they took (at least sent provisions extraordinary), to furnish the common feast, *which in those days they constantly had at the celebration of the sacrament*, where the rich and the poor feasted together at the same table. These were called *agape*, or 'love-feasts' (mentioned by St. Jude, and plainly enough intimated by St. Paul), because hereat they testified and confirmed their mutual love and kindness—a thing never more proper than at the celebration of the Lord's Supper."

Bingham, in his "Antiquities of the Christian Church," Book XV, chap. vii, after describing minutely the eucharist and the *agape*, or love-feast, makes the following remark upon the latter: "From whence it appears that this was a ritual always accompanying the communion."

Macknight, in his new translation of and commentary on the Epistles, says, in his notes on I Corinthians, xi: 21: "Christ having instituted his supper after he had eaten the passover, his disciples very early made it a rule to feast together before they ate the Lord's Supper. These feasts were called (*agapæ, charitates*) 'love-feasts.' They are mentioned by Jude, verse 12, as also by some of the ancient writers."

Such is the testimony I offer—not all that I could present, but sufficient for the purpose on this occasion—in defense of the first part of my proposition,

viz: that the apostolic church had, in connection with the eating of the symbols representing the body and blood of Christ, a meal, or feast; and I can not believe that a careful examination of the testimony I have adduced can fail to convince every candid mind that this position is correct.

You will now perceive that it is not the Tonkers alone, with slander often thrown upon us, with ridicule cast at our roasted lamb, and soup, etc. (when argument can not succeed, ridicule is always resorted to), that claim a general meal in connection with the emblems of the Lord's body and blood. We occupy ground that the wisest and most learned men—I had nearly said, *all* the wisest and most learned men—concede to us. When tempted hereafter to sneer at the Tonkers, do not forget this; do not forget that the most eminent commentators, the most profound scholars, the most learned historians, studiously examining the Scriptures and the early history of Christianity, proclaim it as an undoubted and undeniable fact that there was a general meal eaten in connection with the communion, in the primitive Christian church. [*Time expired.*]

[MR. McCONNELL'S THIRD ADDRESS.]

GENTLEMEN MODERATORS—I will commence, lest I should forget it, by answering a question directed particularly to me by my friend in his last speech this forenoon. He asked, "Have the disciples a table?" I answered with an emphatic YES. I have been breaking the loaf in connection with the disciples this twenty-eight years; and we have always, in every place, and under all circumstances, had a table upon which was found the broken body and shed blood of our divine Redeemer. There may be some

question whether it was always a table, or sometimes something else. Webster's first definition of a table is, "a flat surface," or "a thing that has a flat surface." Whether the table be four feet wide and six feet long, or one foot wide and two feet long, or whatever be its shape, or size, if it has a flat surface, it is a table.

My friend remarked that no commentator has ever claimed that the twelfth verse of Jude referred to the symbols—the bread and wine. This, I presume to say, is true; and I will go further: I will say that I do not believe that any man, in his right mind, and with a clear perception of what the apostle says, has ever thought of referring the *agapæ* of Jude to the symbols of the broken body and shed blood of our Lord. In addition to this, however, I will say, that no commentator, or other writer, known to me, has ever claimed that this passage had any reference to, or called the *agapæ* of Jude by, the term, "The Lord's Supper." In order to make his arguments connect, my friend must show that the Bible anywhere calls the *agapæ* of Jude "The Lord's Supper." He may prove as many suppers and love-feasts as he chooses—I am sure I shall not interfere with him; but what is demanded of him here is quite a different thing—*i. e.*, to prove that the bread and wine which the Lord commanded his disciples to eat in remembrance of him, and the *only* thing he ever commanded them to eat in remembrance of him, is *not* the Lord's Supper.

My friend quoted from some writer, I do not now recollect whom, a remark to the effect that the Lord's Supper was early abused; its purity was soon soiled. But abuses crept into the manner of observing this ordinance at an earlier day than any writer he has quoted in this connection. Even in the apostolic church, as appears from Paul's severe rebuke to the Corinthians, such abuses had become incorporated

with it, it had become a thing so far from what the Lord intended and commanded, that the apostle declared it was not the *Lord's* supper at all. The Corinthians had degraded it to the level of a common meal; brought food of all kinds, as to a common meal; and eaten it as they would a common meal, to satisfy common physical hunger. But what surprises me is, that men professing to be guided by the Scripture, should seize upon and make an ordinance out of the very abuses that Paul so bitterly rebukes. "This is not to eat the Lord's Supper," says Paul; or as my friend seems to prefer—"there is no eating the supper of the Lord." The difference in the meaning of the two translations I can not see. Then the next verse is introduced by a conjunction, "for." We seem to be in a fair way to learn something about this conjunction. The conjunction "for" introduces the twenty-first verse, which my friend says, gives the reason why the Lord's Supper was not eaten: "Every one taketh before other his own supper: and one is hungry, and another is drunken." I grant this is *a* reason, but not *the* only reason. I join issue between "*a*" and *the*; between this being *a* reason, and being *the* reason. The twenty-second verse is of a parenthetical nature, in which the apostle expresses his surprise and disgust at their thus profaning the temple of God; if eating and drinking is what you desire, "have ye not houses to eat and drink in?" The twenty-third verse is introduced by another conjunction, "for," giving another reason why this is to not eat the Lord's Supper. Well, Paul, what else? What other reason have you to offer? Because, says he, this is an entirely different thing from what I received from the Lord. And then he proceeds to narrate, from the twenty-third to the twenty-sixth verse, inclusive, the circumstances connected with the eating of the bread and the drinking of the cup, with

which you are all familiar. *That* is the Lord's Supper—not eating an ordinary meal to satisfy physical hunger; “if any man hunger,” he adds in the thirty-fourth verse, “*let him eat at home.*”

My friend propounded to me a query, and on my answering it, promised to answer a question I asked him, which you will all remember. His question to me was, “What kind of bread did the Lord command to be eaten by his disciples?” I answer, the very kind he had in his hand. If that is not satisfactory, and you ask me what kind of bread he had in his hand, I say, *unleavened* bread. Because it was immediately after the paschal supper that the Lord's Supper was instituted; in connection with the feast of the Passover; and the Jewish law forbade the Jews to have any other kind of bread in their houses on that occasion.

Now, if my friend pleases, we will have the answer to the question I propounded to him. “What *are* the elements of the Lord's Supper, if they be *not* the bread and wine?”

My friend has read from a number of historians and commentators—I can not well keep track of all the authors he quotes, nor always distinguish between the quotation he is reading and the comments he makes in connection therewith. I do not mind that so much, for I do not come here to establish my position by commentators, and annotators, and historians; my inductions are from the text, and not the comment, or the comment on the comment. But some of his authors say, “Paul wished to celebrate the Lord's Supper, *as also* the *agape*, with the disciples, before he left Troas;” “the primary celebration of the eucharist had impressed a sacredness on *the previous repast*,” and one of them (Macnight, I believe,) says the disciples “made it a rule to feast together *before they ate* the Lord's Supper.” Now, my friend quotes these

authors, because he says they sustain him in his position; but if so, what is the meaning of such expressions as these? If the *agape*, or love-feast, is the Lord's Supper, where the propriety of saying that Paul wished to celebrate that *and also* the Lord's Supper? What sense in saying the eucharist had impressed a sacredness on the *previous repast*, if that "previous repast" was the eucharist, or a part of it? If this feast they ate is the Lord's Supper, then to say, "they made it a rule to feast together before they ate the Lord's Supper," is saying "they made it a rule to eat the Lord's Supper before they ate the Lord's Supper"—and that is simply nonsense.

Our attention has been called to the second chapter of Acts. Let us look, for a moment, at the forty-first and forty-second verses: "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." My friend, and I, and all, I presume, understand this "breaking of bread" to be the breaking of bread in the communion—in commemoration of the body and blood of Christ. Very well; now proceed to the forty-sixth verse, and we have the term "breaking bread" in another meaning, as is very evident from the context: "And they, continuing daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." There was a wonderful meeting at Jerusalem; the gospel dispensation there commenced; the church was there first established; on the very first day, three thousand converts were made; and the apostles continued *in the temple*, worshipping God and observing his ordinances; but they broke bread, not "in the temple," but "from house to house;" evidently meaning that

they did as we have been doing to-day—preaching at the place appointed for worship, and then breaking bread together at private houses—eating at the houses of the brethren the food that was necessary to supply their physical needs. This interpretation is sustained by the remark placed in immediate connection therewith, not even with the intervention of a conjunction, but as a part of the same sentence, so shaped as to indicate the whole as being done at the same time and place, and as part of the same act—“and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”

I have already referred my friend to one point, and now I ask him the direct question: Is the *agape* of Jude ever called, in any portion of Scripture, the Lord's Supper? or is there any reference to it, by any writer of Scripture, from which, by any fair induction, we may conclude it to mean the Lord's Supper? If not, then the whole argument based upon the *agape*, or feast of love, is utterly irrelevant in this discussion—is without pertinence or force.

Our Lord does, in one place, give instructions in reference to a supper, or feast, which, if conducted according to his commands, would much more closely resemble the *agape*, or feast of charity, than does the partaking of the bread and wine. In Luke, chap. xiv, he tells one who had bidden him to a feast, “When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; but thou shalt be recompensed at the resurrection of the just.” Do not get up costly suppers for rich friends who have enough of their own to eat; but feed those who need food; help those who need

help ; they can not reward ; but your reward shall be sure, at the resurrection. But here, it seems to me, our Tonker brethren fail to fulfill our Lord's command ; they get up a feast, and after they have satisfied their own appetite, their neighbors, "outsiders," can come and eat what is left, if there be any left. This is a gross perversion of the instructions of our Saviour in reference to these feasts of charity ; and I earnestly admonish my Tonker brethren to change their course in this respect.

One of my friend's authorities, whose name I did not catch, in referring to the twentieth chapter of Acts, says Paul wished to celebrate the *agape* with the disciples, before leaving Troas. Now, I have examined that narrative pretty carefully, and I can not find the word *agape* there, nor any reference to it. I do find the Lord's Supper referred to there—not under the name of *agape*, however, but in the seventh verse, where it is said "the disciples came together to break bread." Then Paul preached, and continued his discourse till midnight ; during his discourse, a young man fell from an upper window, and was taken up for dead ; but Paul healed him, and restored him alive to his friends ; and after the preaching, Paul broke bread a second time, which was evidently not the Lord's Supper, but a meal for the satisfaction of physical hunger ; for it says he broke bread, and *ate*, and talked a long while, so that it was daybreak before he departed. So here are two places (Acts ii, and Acts xx,) where the breaking of bread appears to be spoken of in two different senses in each case—first in a sort of technical sense, indicating the partaking of the symbols of the Lord's body and blood, and secondly in the ordinary sense, of eating a common meal for the supply of physical needs. But mark this : In neither case is the word *agape* to be found. In neither case is any general feast of the church referred to. But the Lord's Sup-

per—the bread and wine—is referred to, unconnected with any feast of the church: which proves my proposition, that the *agape* was not the Lord's Supper.

My friend read, from some authority, that the primary celebration of the eucharist, in connection with the paschal supper, had conferred a sacredness on the previous repast; and that consequently both were celebrated together, and became associated under the name of the most important of the two—the Lord's Supper. Hence, he argues—or else there is no argument in the fact at all—that the emblems, the bread and wine alone, were no longer really the Lord's Supper, but that the feast was the Lord's Supper. I can not comprehend that logic. A man and woman are united in marriage—the woman assumes the name of her husband, losing her name in his; consequently the man is a man no longer. The only man there is, is the woman. That is the reasoning by which my friend transforms the feast, in connection with which the Lord's Supper was eaten, into the Lord's Supper itself.

The substance of all my friend's arguments and quotations, is expressed in one of his quotations to the effect that, “after the example of the Jewish Passover, the Lord's Supper was associated with a feast.” I do not dispute that; but I ask *by whom* was it associated with a feast? By Jesus Christ? By any of the apostles? No! but by the converted Jews, who still cling to the institutions of Judaism, and endeavored to incorporate them with the institutions of Christianity: and they united with the Lord's Supper a feast borrowed from the Jewish dispensation. And this occasioned more trouble than any other one thing in the early days of Christianity. The first eleven chapters of Romans were written for the very purpose of correcting these errors; the letter to the Galatians was written with that thought in mind;

so also with the letter to the Hebrews; in fact, the same may be said of three-fourths of the epistolary writings. But with all that, there was a constant tendency among the converted Jews to revert to the institutions and teachings of Judaism; and even in the blessed light of the glorious nineteenth century, there are men who still look back to the ordinances of Judaism, and seek to incorporate them into Christianity. [*Time expired.*]

[MR. QUINTER'S THIRD ADDRESS.]

FRIENDLY MODERATORS—The first point I will notice will be the first point my friend noticed—in regard to that table. He says, the disciples have a table; but he does not say that all his brethren receive what they partake of, from off that table; there is the difficulty. That this is what the apostle means in the letter to the Corinthians, is evident from the context. “Ye can not be partakers of the Lord’s table, and of the table of devils.” Now, how did they partake of the table of devils? They sat around the table, and ate from it the provisions that were upon it. Two parallel cases are set forth in contrast; and in whatever way they ate from the “table of devils,” they ought to eat from the “Lord’s table.” It does seem to me that for the minister alone to go to the table, take the bread and wine, carry it around to the congregation, and let them partake of it wherever they may be, is not for them to partake of the Lord’s table; or if so, it is in a very indirect way.

My friend tries to carry the idea that any flat surface, anywhere, and of any kind or size, is a table; and that if the symbols are placed on a board, or bench, or flat stone, and the minister takes it from there to the congregation, that is all that is required.

But this general and indefinite manner of interpretation does not suit my friend when applied to *baptizo*. Some persons give that word a sort of vague, general definition, meaning a great many things—occasionally to sprinkle. But my friend, if arguing upon the word *baptizo*, would insist upon the ordinary usual meaning of the word; and we ask him to follow the same rule in determining the meaning of the word “table,” and the phrase, “partaking of the Lord’s table.”

I want to refer to Paul’s language, in this eleventh chapter of Corinthians, again. I can not accept of the interpretation my friend places upon it. The Lord’s Supper, according to the customs of the primitive church, was followed by partaking of the symbols of the body and blood of our Saviour. But the members of the church at Corinth ate the supper as they would their own supper, “not discerning the Lord’s body.” Such utter confusion obtained among them that the emblems were not used at all; but Paul tells them that, in eating the Lord’s Supper, this portion of it must not be forgotten; this he says, and we acknowledge, to be a part of the Lord’s Supper, and a part that should not be neglected; but the Corinthians did neglect it—hence Paul’s admonition to them. Each member had brought something to constitute a portion of the common meal; but instead of waiting, and putting it in with the general store, and letting all partake, they ate their *own* provisions, which they had just brought; and besides this, they neglected to serve out the bread and wine, the emblems of our Lord’s body and blood, which were to be taken in connection with the preceding feast or meal, this meal constituting the Lord’s Supper. This is the explanation we present of this matter; and we submit that it is perfectly satisfactory.

My friend refers to a feast to which our Saviour

alluded, when he commanded that the poor, the maimed, the lame, the blind, should be invited. But the feast, or meal, that is spoken of under the name of the *agape*, and to which Luke evidently alludes when he says that Paul remained at Troas till "the disciples came together to break bread," was not a feast for everybody; it was a feast for the brethren—for the church. And our poor brethren in the church are as welcome as the wealthiest at our feast of love, and are not asked to contribute toward it. As a minister of the gospel of Christ I do not ask my poor brethren to help me.

I put the question to my friend as to what bread should be eaten at the Lord's Supper. He said, the example of our Lord was, to partake of unleavened bread; because there was no other kind of bread allowed in the houses of the Jews at that time. Then he asked me as to what should constitute our feast. I answer that, as far as the example of Christ goes, unleavened bread should constitute a portion of the feast. All that was said (to which my friend referred in the conclusion of his remarks) about the Jewish Passover, occurred in quotations I read; they were not remarks of my own, but in quoting from the authors whose testimony I wished to adduce, these remarks about the Jewish Passover incidentally came in, and it was difficult to separate them from the context. I did not intend, and do not design yet, to draw into the discussion the question as to *what* supper it was that the Lord was eating with his disciples, when he instituted the communion. I do not see that that has anything to do with the matter.

My friend claims that my arguments from Jude, in reference to the *agape*, and from Peter on the same point, have no relevancy in this discussion; have no bearing upon the question. They may have more bearing upon it than he may at first suppose. I pro-

posed to pursue the course which my judgment dictated to me would be the better course to pursue, and not some other course that my opponent might dictate. First, I proposed to prove, and I have proved, conclusively proved, that there was a meal eaten by the apostolic church, in connection with the symbols of the body and blood of Christ. Now, whether this meal was the Lord's Supper or not, since such a meal existed in the apostolic church, any church omitting this meal can not be apostolic in its mode of worship.

I will now proceed to the other branch of my argument, namely, to prove that this meal, and not the symbols of Christ's body and blood, constitutes the Lord's Supper. In fact, this would be the natural inference, the conclusion of every unprejudiced mind, that since there was a supper, and the partaking of the bread and wine is not a meal, that the Lord's Supper means the supper, and not the bread and wine, which is not a supper.

1. My first argument will be drawn from the meaning of the word used. The expression, "Lord's Supper," occurs but once in the New Testament; and that is in the eleventh chapter and twentieth verse of Paul's letter to the Corinthians. The Greek term is *kuriakon deipnon*. The word *deipnon* signifies "a meal."

Donnegan defines it thus: "In Homer, mostly, the first meal, breakfast, opposed to *dorpos*: Ill., ix: 53; xx: 578; Od., x: 311. Also, the evening meal: Od., (?) 176. In Attic dialect—supper; the afternoon or evening meal; and, being the principal meal, a feast, an entertainment."

Greenfield defines it thus: "A morning repast; dinner, *prandium*; in N. T., supper, the principal meal of the Hebrews, and taken by them in the evening: Luke, xiv: 12; John, xiii: 2."

Parkhurst defines it as follows: "1. In Homer, it generally denotes the breakfast, or morning meal, as

Ill., ii: 381, 399; but sometimes food in general, even that which is taken toward evening, as Ill., xviii: 560. Hence—2. An evening meal, or feast: Matthew, xxiii: 6; Mark, vi: 20; Luke, xiv: 12.”

It will be seen that, according to the leading and most learned definers of the original Greek word, *deipnon* signifies a meal, or feast. Now, we insist upon treating this word the same as that other Greek word, *baptizo*; we claim that we must accept the primary and usual meaning of the word. If we, as immersionists, which includes my friend, insist upon this with the word *baptizo*, I insist upon my friend's going by the same rule in defining the word *deipnon*. To refuse to do so, subjects him to an inconsistency for which he can have no excuse. The pedobaptists have discovered this inconsistency, and taken advantage of it in their debates with the immersionists. I do not mean with us Tonkers—for our practice is in conformity with not only the example of Christ and the teachings of the apostles, but the definition of the word used by Paul in speaking of it—but with our baptist friends, who insist on taking the word *baptizo* in its primary and usual sense, but, when they come to the word *deipnon*, immediately dodge the application of the rule upon which they have just before insisted so strongly. Dr. Seiss, an eminent pedobaptist author, in an argument against immersion, makes a strong point against us on account of this inconsistency, into which my friend falls, when he insists that the supper which was eaten by the Lord and his disciples the night of his betrayal was not the Lord's Supper, and claims that to be the Lord's Supper which is no supper at all. Dr. Seiss says:

“We have another argument to present; an argument from analogy. We are about to submit a mode of reasoning which has no need of demonstration; which exempts us entirely from the necessity of

replying at all to the teachings of the immersionists as to the scholastical and common meanings of the word in dispute. We may grant that the Greeks ordinarily used *baptizo* to signify immersion, and that all its meanings are properly resolvable into this. We may entirely dispense with and wholly set aside the conclusions which we have thus far adduced; and yet there is a mode of reasoning to which no just exception can possibly be taken, which entirely confounds the Baptist claim, and establishes a bulwark of strength around our mode of baptism, which renders it forever invulnerable against all the immersionist logic in the world.

“It is agreed on all hands that, under the present dispensation, Christ has established two corresponding ordinances or sacraments: the one is baptism, the other the Lord’s Supper. The one refers to the new birth, the other to the nurture and nourishment of this new creature. All the essentials of a positive ordinance or Christian sacrament pertain alike to both. Both have Christ’s positive command; both require the use of an external, material, and tangible element; both are of binding and continual obligation; both have the divine promise of grace to those who attend properly upon them; both are intended to exhibit and apply the gospel to the souls of men; both are equally solemn, sacred, and unalterable. The one is denoted by the word *deipnon*, supper; the other by the word *baptisma*, baptism. *Baptisma* does not more describe the nature or essential constituents of the one, than *deipnon* does of the other. It is no more allowable, then, for us to depart from the strict meaning of the word *deipnon* in our celebration of the Holy Supper, than to depart from the strict meaning of *baptisma* in baptizing. The stringency or laxity that is allowable must be the same in both cases; for they are exactly analogous. If it is not necessary to keep

to the literal meaning of one, it is not necessary to keep to the literal meaning of the other. Liberty in the one case presupposes and implies the existence of the right to exercise the same liberty in the other case. This can not be successfully disputed.

“Supposing, then, that the immersionists are right in claiming that the mode is implied in *baptisma*, if we can show that they, in common with the church generally, from the beginning until now, consider themselves under no obligation to keep to the plain, literal import of the word *deipnon* in the Holy Supper, that fact alone, without any other argument, is a satisfactory and unanswerable ground upon which to claim exemption from the rigid adherence to the literal meaning of *baptisma* in baptizing. Sound authority in one case is sound authority in every parallel case.

“What, then, is the meaning of *deipnon*? There is little room for diversity as to the true answer. It denotes a *full meal*, and that an *evening meal*. All authorities agree that it stands for the principal meal of the Greeks and Romans. Three names of meals occur in the Homeric writings, in the following order: *ariston*, *deipnon*, and *dorpon*. The Greeks of a later age partook of three meals, called *akratisma*, *ariston*, and *deipnon*. The last, which corresponds to the *dorpon* of the Homeric poems, was the evening meal, or dinner; the *ariston* was the lunch; and the *akratisma*, which answers to the *ariston* of Homer, was the early meal, or breakfast. The *akratisma* was eaten immediately after rising in the morning. Next followed the *ariston*, or lunch; but the time at which it was taken is uncertain: Snidas says it was taken about the third hour; that is, about nine o'clock in the morning; but this account does not agree with the statements of other ancient writers. We may conclude, from many circumstances, that this meal was

eaten about the middle of the day, and answered to the Roman *prandium*. The *principal meal*, however, was the *deipnon*. It was usually eaten rather late in the day; frequently not before sunset. (Smith's *Antiquities*, pages 303, 304.) Dr. Halley says: 'Long before the apostolic age, *deipnon* had become regularly and constantly the evening meal. Nitzsch says that it denoted the principal meal. French does the same. Hence, *all great entertainments* were called *deipna*, and always came off in the latter part of the day, or at night. The use of the word in the New Testament corresponds exactly to these representations, as may be seen from the following passages:

"Matthew, xxiii: 6: 'They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts' [*deipnois*].

"Luke, xiv: 12: 'When thou makest a dinner, [*ariston*] or a supper [*deipnon*], call not thy friends.'

"Luke, xiv: 16: 'A certain man made a great supper [*deipnon*], and bade many.' (See also verses 17 and 24, and chapter xx: 46.).

"John xii: 2: 'There they made him a supper, [*deipnon*] and Martha served.' John, xiii: 20; and xxi: 20, the word occurs in the same sense.

"We might further illustrate this meaning from the Septuagint, in such passages as Daniel, v: 1: 'Belshazzar the king made a great feast [*deipnon*, supper,] to a thousand of his lords;' but it is unnecessary.

"*Deipnon* means a full meal, a banquet, a *plentiful*, supper, an *ample* repast, *the principal and most abundant meal of the day*; which occurred in the evening, between midday and midnight. Dr. Fuller says that *deipnon* was, among the ancients, 'the most social and convivial of all their repasts,' and that 'the word means, a *banquet*, a *feast*.' (Page 226.)

"It is also to be observed that the Lord's Supper, or *deipnon*, was instituted and first celebrated at night.

Not only the meaning of the word which was chosen described it, but the very hour of its appointment and first observance, connected the Lord's Supper with the evening—the close of the day.

“According to the plain, evident, and well established meaning of words, therefore, and sustained by circumstances, two things would be assigned to the sacramental *deipnon*: first, it must be a full and plentiful meal; and, second, it must be eaten in the evening. A fragment of bread a half inch square, and a sip of wine that would scarcely fill a teaspoon, is not a *deipnon*, as the Greeks used that word, any more than sprinkling a few drops of water on a man's face is an immersion of him. Neither do we eat our suppers in the morning. It is as great a contradiction in terms and confusion of ideas to speak of supping in the morning, as to speak of plunging a man by pouring water on him.

“Suppose, then, that we were to set ourselves to reasoning on the word *deipnon* as the immersionists reason on the word *baptisma*; we might make out a case, and convict the Christian world in all ages of disobedience to the plain command of Christ. They say that *baptisma* means a plain immersion, and nothing else; we say, and still more certainly does *deipnon* mean an *evening repast*. If the one denotes *MODE*, the other with more certainty denotes *TIME*. They insist that *baptisma* includes in itself a total covering up of the whole body in water; we say, with far more reason and confidence, that *deipnon* includes in itself the provision and participation of the largest and fullest meal. If the one requires water enough to cover a man, the other, with greater certainty, requires food enough to fill a man, and as many as are to partake of it. The words chosen in both are the words of God, and he knew what he meant by them. And if the common Greek usage of *baptisma* was to denote

immersion, and we are to get God's meaning in that word from the common Greek usage, the common Greek usage of *deipnon* must also give us the idea attached to it by the Holy Ghost.

“What, then, has been the universal practice of the church with regard to the sacramental *deipnon*? Have there been any denominations of Christians who believed, or held it necessary to a right communion, that it should be celebrated in the evening, or that it should be made a full meal? All parties, Baptists with all others, are continually celebrating the *deipnon* of the Saviour *in the morning*; and none of them provide for it more than a bit of bread and a sip of wine for each communicant. We do not find fault with this. We believe that it adequately fulfills the meaning and the spirit of the words of Jesus on this subject. But, arguing as our modern immersionists do, we might say, with holy indignation, ‘What right have men to trample upon and ignore the time selected by the Saviour in the institution of the Sacrament, and ingrained into the name given it by the spirit of inspiration? What authority have they to make a pitiable abortion of a breakfast or a dinner, of what, according to the plain, common import of God's word, is to be an abundant and plenteous supper?’ If we can not dispense with the *mode* in baptism, we can not dispense with the *time* in its corresponding sacrament. If we can not have baptism without immersion, for the same alleged reason we can not have a supper in the morning, or a *deipnon* for a hundred guests without a large supply of wine and bread. If time and quantity are nothing in the one sacrament, the name and circumstances of which call for it, mode and quantity are nothing in the other sacrament—the name and circumstances of which demand it still less.

* * * “If they [Baptists] will insist that we pervert and violate an ordinance of Christ by declin-

ing to be immersed or to immerse, we take the liberty of 'holding the mirror up to nature,' that their flagrant inconsistency may be seen. They have expunged the elements of time and quantity from the Lord's Supper, and think they have done no violence to the literal exposition and the plain meaning of the words certainly containing them; and it will not answer for them now to turn about and condemn and excommunicate us for thinking it non-essential as to how water is applied in baptism. Let them ponder first those searching words of Jesus, 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.'

"The immersionist attempts to defend the peculiarity of his procedure by asserting that mode is inseparable from *baptisma*, and therefore belongs essentially to the ordinance. We say that is an argument criminating himself, and by proving too much, recoils upon his own head. *Time* and *an abundance of provisions*, are as necessarily included in *deipnon* as it is possible for *mode* to be in *baptisma*; and when he gives us the warrant for his liberty to eject time from the Lord's Supper, and for his substitution of a little fragment of bread and a little sip of wine for a full meal, we shall be prepared to establish our right to dispense with his favorite mode in the administration of baptism. Until he does this, all his philological reasonings on the word *baptisma* are completely nullified, and, in all justice, forever silenced. We need no other argument. This in itself sufficiently disposes of the whole question. It winds up the whole controversy in a nut-shell. It puts the dispute in a light in which there is no room for philological mystification, and which may be easily understood. It con-

cedes the whole baptist assumption, and yet completely confounds the inference founded upon it, and leaves the cause of immersionism in inextricable embarrassments. It is an unanswered and unanswerable argument." [Seiss, "The Baptist System Examined, page 277, seq.)

My friend can not but see at once in what a dilemma he is placed as an immersionist, by the position he assumes in regard to the Lord's Supper. [*Time expired.*

[MR. M'CONNELL'S FOURTH ADDRESS.]

GENTLEMEN MODERATORS—I am not sorry, by any means, so far as this discussion is concerned, nor so far as its effect upon the propositions at issue may be concerned, that it should go abroad. But I am surprised that my friend should read a long, labored argument made for the purpose of confuting the Baptists. The book in which it is found has an extensive circulation. Pedobaptists everywhere read it with joy; and now we are making another book, into which my friend thrusts this pedobaptist argument, and thus gives it additional circulation.

My friend says, or the author from which he quotes says, that *deipnon* means a full meal. I want to know how much a man must eat in order to constitute a meal. I contend that *deipnon* does not contain in itself any intimation of the quantity to be eaten. It will describe a meal sufficient for a thousand people; it may describe a meal in which there is but scant allowance for one man. The Lord's Supper is called *deipnon*; I do not question that at all. And in instituting that supper, our Lord commanded bread to be eaten, and wine to be drank; but he did not say how much bread, or how much wine. If we do not eat enough,

if my brother will convince us of that fact, and show us just how much we should eat, we will change our ways, and partake accordingly. But that is a point the Saviour did not determine. The apostle Paul has admonished us upon one point, viz: not to eat to satisfy hunger, nor to drink to excess. These points *are* guarded.

My friend says, "All great meals are *deipnons*." Well, I will admit that. But things may be great in widely different senses. Some men are great physically; some great intellectually; some great morally. A man's greatness is not always determined by his bodily proportions. So the greatness of a meal, I apprehend, is not always to be determined by the amount of provisions constituting it. Much depends upon the associations connected with them. What constitutes the greatness of the Independence dinner we eat on the Fourth of July, but the associations connected with it? If this be true, I ask if there ever was a meal prepared that so well deserves the name of "great" as that which Jesus spread before his disciples on that sorrowful night of his betrayal? It was great, because the elements eaten represented the body and blood of the blessed Redeemer; it was great because therein the disciples partook of the life of the world, the bread that came down from heaven; it was great because it was to commemorate the most soul-stirring events the world ever knew, or ever was to know; the death of the SON OF GOD, who had left the realms of glory to rescue and redeem our race, and the second coming of our Saviour in the clouds of heaven. Before the greatness of that supper, all the meals and festivals, from time immemorial until now, fade away into insignificance like stars before the rising sun. If all great meals are *deipnon*, this, above all others, is entitled to that name. An author quoted by my friend says, the Lord's Supper is for the soul.

True, to the letter. To think of Him who instituted it, what he was, and what he has done for us, is indeed a feast to the soul.

My friend, in contending for a full meal, says that any church neglecting to eat such a meal in connection with the emblems, the bread and wine, is not an apostolic church. Thus he claims that to be apostolic which the apostle Paul indignantly denounces; for Paul complains of the church at Corinth because they did eat a "full meal" at church, or at their gatherings for religious worship; they took provisions in large quantities, and ate to satisfy their physical wants. "This," said Paul, "is not to eat the Lord's Supper;" and commanded that, "if any man hunger, let him eat at home." And now my friend comes and argues in behalf of a full meal for the satisfaction of physical hunger—the very thing against which Paul launched his bitterest denunciations. "They ate," Paul says, "not discerning the Lord's body." And no wonder they did not discern the Lord's body; for in that meal there was nothing to represent the Lord's body. But how, and where, was the Lord's body to be discerned? The Lord himself tells us: he took bread, and when he had given thanks, he said, "Take, eat; *this is my body.*" And again: "Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body.*" Here, in the bread and wine, the Lord's body was to be discerned, and nowhere else. In eating an ordinary meal, the Lord's body was not to be discerned at all; this was—"not to eat the Lord's Supper;" but that which the Lord himself said was his body and blood—that was the Lord's Supper.

One more point I wish to place before you. In I Corinthians, x: 16–21: Christians, partakers of

the bread and wine, are exhorted to abstain from that which is sacrificed to idols, as thereby they would have fellowship with idols. And mark the language: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread" [one meal], "and one body" [one church]. And now, Israel, after the flesh is introduced, by way of illustrating an institution of the Christian dispensation by an institution of the Mosaic dispensation: "Are not they which eat of the sacrifices, partakers of the altar?" That is, they may rightfully claim a participation in all the advantages to be derived from the sacrifice that is placed upon the altar. So we, by partaking of the bread and wine, may claim a participation in its advantages—in that which it represents, the body and blood of Christ. Then Paul warns the Corinthians against eating the things which the Gentiles sacrifice to devils, because thereby they would have fellowship with devils, becoming participants in idolatry. And the twenty-first verse is built up after the model of the sixteenth, an emphatic repetition, with an assertion added—"Ye can not drink the cup of the Lord, and the cup of devils; ye can not be partakers of the Lord's table and of the table of devils."

Now, the cup of the Lord, in the twenty-first verse, is the cup of blessing, the communion of the blood of Christ, as mentioned in the sixteenth verse; and partaking of the Lord's table, in the twenty-first verse, is partaking of the bread, the communion of the body of Christ, as mentioned in the sixteenth verse. And all this argument of the apostle is irrelevant, and without force or sense, unless partaking of the bread and wine is partaking of the body and blood of our Lord; partaking of the Lord's table is partaking of the Lord's Supper.

There are other things I might say, other arguments I might adduce; but the day is drawing toward its close, and I wish to delay no longer than is absolutely necessary this already weary audience. So I will close with a brief summary of what I have attempted to do, whether I have done it or not.

My first argument to sustain the proposition that the elements of bread and wine taken at the communion constitute the Lord's Supper, was based upon the declarations of our Lord himself, as set forth in the sixth chapter of John's testimony, thirty-first to fifty-eighth verse. I presented four distinct syllogisms based upon that passage, the third number of each of which is the Lord's Supper. I need not repeat them to you, but only draw your attention to them. You will remember my friend Quinter said he had no objection to make to anything I offered in my first speech, the arguments of which were based upon this sixth chapter of John. Note, then, that that argument is before you, untouched, unassailed.

My second argument was based upon this eleventh chapter of I Corinthians. This we need not recapitulate; the whole matter is fresh in your memories. On the argument based upon these two passages of Scripture, with nothing anywhere to controvert it, we are willing to rest the whole question.

One point I wish to place plainly before your minds: while I have dealt in Scripture, without detailing the opinions of commentators or the surmises of historians, my friend has read, in opposition to the proposition, the comments and suppositions of men far removed from those times. I have laid before you the Word of God; he has spent the most of his time in presenting to you the opinions and comments of the religious and partisan world upon that Word. Divine authority and human authority are placed before you

in contrast; we are willing it should be so—we are not fearful of the result.

I desire to say another thing in reference to this matter. I am aware that I have manifested a great deal of feeling and earnestness at times during the discussion of this question. But this is a subject which calls out all the earnestness of my nature. There are associated with it recollections of holy and glorious events, whose contemplation stir my soul to its utmost depths.

There is a point on our globe, naturalists inform us, near the equator, on the Andes of Quito, where all the climates of the world are superimposed or elevated one above another successively. From the bottom of a mountain, where the naturalist begins his ascent, he passes them all in succession, till he reaches the lofty precipice, where eternal winter begins, and the sharply-defined cordon of ice encircles the mountain, the bell-shaped summit of which, covered with perpetual snow, shoots at last with dazzling splendor high into the illimitable heaven. Here all the climates of the world, with their vegetable products, are placed at his feet, and overhead he sees at a glance all the stars that shine between the North Pole and the Southern Cross. All the magnificent and brilliant phenomena of heaven and earth are before him, from the Ursa Major to the shining Magellan clouds; from icy Cape North to the Cape Horn south.

There is in the religious, as in the natural sphere, a post of elevation—a point that forms the equatorial region of revealed religion—the Andes of Christianity. This post of precedence is where the Son of God appears to put away sin by the sacrifice of himself. At the bottom of this “Mount of God,” where the student begins his ascent, lies the bleeding lamb of Abel; then the offering up of Isaac; the Paschal lamb in Egypt, higher up the mountain-side is seen the sin-offering,

then the day of atonement, the scape-goat, the wave offering, the second first fruits, and, in short, all the rites, institutions, and ceremonies of the former dispensations, as the earnest seeker after truth makes his way through God's dealings with and revelations to the sons of men, rise in grand succession one above another, until he reaches the summit—THE DEATH OF CHRIST. Here all that occurred during, and all pertaining to, the former economy, with their lessons of salvation, are placed at his feet; and above him, in the glorious future, he beholds the Saviour's triumph over death, hell, and the grave; his ascension to the right hand of the Majesty in the heavens; the sprinkling of his blood before the mercy-seat; his receiving the reins of universal empire and the priestly robes; standing here with his eye and ear aloft, he hears the Eternal One say, "Thou art my Son; this day have I begotten thee; sit thou at my right hand until I make thine enemies thy footstool. For thou art a priest forever after the order of Melchisedec."

He finds himself present, by faith, on the memorable Pentecost, and beholds another messenger from the eternal world—*i. e.*, the Holy Spirit; the Gospel is preached; three thousand hear, believe, and are baptized into Christ. From this point of observation, all the institutions of Christianity, like the stars of heaven, are spread out before us, and our attention is directed to Christ's coming in his glory, and the glory of the Father, and of the holy angels, and our gathering together unto him to behold and partake of his glory.

When the intelligent and reflecting child of God sits down at the communion and solemnly partakes of these sacred symbols (the bread and wine) of Christ's death, he is, by faith, standing upon this Andes of Christianity, beholding, wondering, and adoring; his oh! what an intellectual and spiritual feast d

soul enjoy, while he exclaims, this is indeed the Lord's *deipnon*, the great Supper, the Lord's Supper.

I ought, perhaps, to have said at the beginning that this is my closing speech. In conclusion, allow me to say that I am thankful for the kind attention you have manifested; more than thankful, if you please, for—what I believe to be true—the fact that you have all felt a deep and abiding interest in ascertaining what the truth of God in this matter really is, in order that you may properly worship our heavenly Father, in attending upon this solemn institution ordained by him, for the purpose of reminding us of his death, and pointing us to his second coming. [*Time expired.*]

[MR. QUINTER'S FOURTH ADDRESS.]

FRIENDLY MODERATORS—I do most sincerely wish that my friend and I, and all of you with us, were agreed upon every point of Christian faith and practice, as completely as we are agreed upon the *importance* of the solemn ordinance of the Lord that is before us for consideration. I am gratified at the attention and the solemnity that has been manifested during the discussion of this subject.

My friend, in discussing the meaning of the word *deipnon*, made quite a speech, to show that the Lord's Supper is indeed a great feast; that the most important matters are involved in it; that the most glorious consequences arise from it. As regards all these points, I am agreed. Nevertheless, the meaning of the word itself must be kept in view. We must not be led away from the main question, by dazzling figures of rhetoric, or glowing pictures of happy results, to other matters, which, though important, are incidental. My friend is pursuing the course followed by the pedobaptists, who, when flooded in argument in

reference to the meaning of the word *baptizo*, proceed to tell us what blessed results follow the application of a few drops of water by sprinkling—how happy the subjects feel, and so on. All this sounds very well, and is probably true—so far as it goes; but it does not go far enough to constitute an argument upon the subject. We must come back, as my friend will agree with me, to the literal meaning of the word *baptizo*, in its ordinary application. Precisely in the same way we must look at this word *deipnon*. Its meaning does not depend upon its consequences, or the feelings of those who partake of the ordinance; it depends upon the usage of the writers and speakers of the language in which it is found. Looking at it in this light, we see that it means a meal; hence, that *kurios deipnon*, is the Lord's meal. Looking at it in this light, we can but associate a meal with it. Now, I do not think that a piece of bread half an inch square, and a small sip of wine, are ever, in ordinary language, called "a meal." Furthermore, I have proved—at least, I think I have proved, for I mean to be modest (I will not say, as modest as my friend)—I think I have proved, in support of the argument based upon the ordinary meaning of the word *deipnon*, "a meal," that the Christians of the apostolic church did have a meal—a feast. My friend does not attempt to prove that the emblems of bread and wine are that feast, or that they are a feast at all. It would be a strange, a glaring perversion of language to call them so. Then I argue that a church which has not a feast or meal in connection with the emblems, is not an apostolic church—is not apostolic in its organization, in its manner of proceeding in its worship and service. The argument is before you; here are the emblems; here is a meal partaken of by the apostolic church; now, which is the Lord's meal, the meal itself, or the emblems, which are not a meal?

Which corresponds best with the meaning of the word *deipnon*, a feast—the feast, or the emblems, which by no stretch of language can be called a feast? We have seen, and my friend does not and can not deny, that the word *deipnon* means a meal—yet he applies here, in this one exceptional case, to something that is not a meal—and that when, in connection with the emblems, a meal is proven to have existed, to which my friend refuses to apply it. And he can give no reason for refusing to apply the Greek word meaning a feast, to the feast, and insisting upon applying it to that which is not a feast.

My friend has called your attention to the bread mentioned in the tenth chapter of I Corinthians. That unquestionably refers to the bread of the communion. But the word “bread” is used, because bread is meant; and a few verses after, the word “cup” is used, because the cup is meant; so we contend that everywhere the Lord says what he means, and means what he says; and when he says a “meal,” he *means* a meal. The only argument my friend can find in that chapter is an argument against himself. Besides, the term, “Lord’s Supper,” occurs but once, and that in connection with events and circumstances which absolutely require that we should give it the meaning of a meal. My friend insists in interpreting the word *baptizo*, upon taking it in its ordinary and usual acceptance; and he can not evade the application of the same rule to *deipnon*, simply because so doing would upset his theory and practice.

My friend expresses himself surprised, and regrets that I should quote from Dr. Seiss’ work on baptism, and so give additional circulation to arguments against our cherished doctrine of immersion. My regret is that my friend, and those who occupy his position, should hold to a belief and practice which gives an opportunity for the use and application of such an

argument. When my friend insists upon giving the word *deipnon* a strained, unusual, unauthorized interpretation, meaning something else, or something less, than what it always and everywhere does mean, "a meal," he gives Dr. Seiss and other pedobaptists an apology for giving to *baptizo* a similar unusual, unauthorized interpretation, denoting something else, or less, than immersion. There is no way to evade Dr. Seiss' argument, and at the same time insist on using, in reference to *deipnon*, the very latitude of interpretation we condemn in pedobaptists in their interpretation of *baptizo*. We insist upon the application of the same rule to *deipnon* as to *baptizo*—give the word its customary and usual signification.

Since, then, *deipnon* means a meal, or feast; and since Paul, and Peter, and Jude, refer to a meal or feast in connection with the apostolic church, we give the name, the Lord's Supper, to the meal, and call the emblems (the bread and wine), the communion of the body and blood of Christ.

[*Interruption by Mr. McConnell.*—By your permission, friend Quinter—My friend here confounds *agape* and *deipnon*; the one refers to the Lord's Supper, the other to the Feast of Charity; the latter is never called *deipnon*—the former is never called *agape*; but my friend in his argument utterly ignores this distinction. I am sure he will pardon my calling his attention to this point, for it is an important one.]

[*Mr. Quinter continues.*] The point I wish to make is this: the apostolic church *had a feast* of charity; this my friend can not deny; and I contend that a church that can not point to a similar feast, is not apostolic. Its pretensions may be as high as heaven; but unless it can point to something it can call a feast of charity, it can not sustain its claims to be apostolic in character and practice.

My friend has boasted that he has not quoted from

historians and commentators, and so on. I might say, and I believe I will say, just here, I dwell a little more upon such authorities than I otherwise would, because I know that we, as a denomination, do not stand very high in the world's opinion as regards our attainments in literature; I know that we are sometimes rather looked down upon as wanting in intelligence. That we are not all scholars, that many of us unfortunately possess but a limited education, I readily acknowledge. But I feel anxious to show to the world, that upon these identical points, concerning which we differ from other denominations, the learned world concede the ground to *us*. When we say we feel that we must have a meal in addition to the emblems of the body and blood of Christ, in order to celebrate the Lord's Supper properly, the learned world says we are right; the apostolic church had such a meal; historians point us back to it; commentators find it set forth in the Scriptures, and we have quoted numerous authorities in support of this position. Why other denominations have no such meal, they must settle with their God. *We* want to get back to the apostolic method of worship, so far as it is possible to discover it; hence we adhere to this apostolic practice.

And we find the same benefits to result from the practice now as resulted in the primitive church, as set forth by the authorities already read to you. We find it to be always one of the special ways of exhibiting friendship and Christian love; of perpetuating and increasing it. In this feast of charity, this—what we believe to be—the Lord's Supper, as we sit side by side, rich and poor together, feeling that we are all brethren, all members of one divine family, love flows from soul to soul, and we feel more and more of that affection, that charity, that communion with each other and with our God, that ought to characterize the church of Christ, and the followers of our

common Redeemer. Hence the happy effects attributed to these seasons of communion by the authorities I have quoted. One of these writers remarked that these feasts of charity were the means of rallying the brethren together, and inspiring them with new courage and zeal. If it had this effect in the early ages of the church, the same results are as greatly needed to-day. In celebrating the Lord's Supper, in the light in which we view it, while the sacred emblems, the bread and wine, representing the body and blood of the Saviour, remind us of his death for us, and point us to his second coming. This feast of love may be regarded as a representation of the great Marriage Supper of the Lamb, which is to take place when the Saviour comes, and his people shall gather themselves from the East, and from the West, and from the North, and from the South, and sit down in the kingdom of God. O my friends, do not believe that anything commanded by the Lord is a mere formality. If it be sustained that a thing is of the Lord, it can not but be admitted that it must have good effects, if properly observed. And in this ordinance, this feast of charity, we find there is a power, there is a benefit, there is a utility; and for these reasons—because we believe it to be commanded by the Lord, and because we have practically seen and felt its beneficial effects—we contend for its observance in accordance with the custom of the apostolic church. I believe that in all things, the more closely we adhere to the practices of the apostolic church the better. And if that is to be our model, then we must have a feast of charity; we must have something else that we can eat together besides the sacred emblems of the communion. You have our argument; and we leave the matter in your hands. There are one or two arguments I had intended to introduce, but postponed them to this, my concluding speech—forgetful, for the moment, that I was upon

the negative, and therefore could not, according to the rules of this debate, nor of courtesy and honor, introduce any new matter in my concluding remarks. So let the subject rest where it is.

I feel thankful, as I have said already, for the attention given and the interest manifested in the subject; and I hope that not only now, but when the excitement connected with the present occasion is over, the subject will receive your sober, serious, and unprejudiced consideration. [The discussion closed here, at the request and solicitation of Mr. Quinter.—N. A. M'Connell.]

[NOTE.—This argument, and Elder McConnell's reply, were not made at the time of discussion, but added afterward by agreement.—*Committee.*]

[MR. QUINTER'S SUPPLEMENTARY ARGUMENT.]

[The following argument, reserved by Mr. Quinter for his last speech, forgetful at the moment that he was on the negative of the proposition, and could introduce no new matter into his remarks, was afterward written out, and inserted by permission of his opponent, both being desirous that the report of the discussion should present a complete view of both sides of the question.]

Another argument to prove that the bread and wine are not the Lord's Supper, is drawn from the consideration that it is positively declared that the Lord took the cup "after he had supped," that is, after he had eaten the supper. The apostle's language is this: "And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped,

saying, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me." [I Corinthians, xi: 24, 25].

Now, the sentence, "He took the cup when he had supped," is equivalent to saying, "He took the cup after supper;" for "supped" is here equivalent to "supper." Then, if he took the cup *after* supper, surely the cup was no part of the supper. This is too plain to be denied, or even doubted. Then, as the cup is no part of the supper, and as the bread and cup are so closely joined together, it follows that the bread was likewise taken after supper; then it can not be any part of the supper. It is said, He took the cup *in like manner*—*i. e.*, he took the cup as he had taken the bread. But it is said that he took the cup after supper; then he also took the bread after supper. Consequently they could not have been the supper.

[MR. McCONNELL'S REPLY.]

Mr. Quinter argues that the bread and wine are not the Lord's Supper, because it is positively declared that the Lord took the cup *after* he had supped—*i. e.*, after he had eaten the supper. In reply, I ask, first, *what* supper had he eaten?—the Lord's Supper? This is evidently what Mr. Quinter means; but did *the* apostle mean this? No. Before seeing what supper the apostle alludes to here, I call your attention to the fact that Mr. Quinter says, "After he had *eaten the supper*;" whereas Paul says, "After he *had supped*." If "supped" be equivalent to "eating supper," Mr. Quinter has no warrant for inserting the definite article—*the* supper. I will now refer to the question, what supper did the Lord eat, just before instituting the communion? I contend that it was

the Jewish Paschal supper. In Matthew, xxvi: 17-20, we read: "Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city, to such a man, and say unto him, The Master saith, my time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, he sat down with the twelve." It was at this same supper, the paschal supper—there is no break in the narrative—that (verse 26) "as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body;" and then and there the eucharist was instituted. Now, if anything ever was proved, or ever can be proved, I have proved that the supper after which the communion was instituted, was the Jewish Paschal supper, and therefore not the Lord's Supper, as my friend would have you believe.

The next point Mr. Quinter makes is this: Assuming that the expression, "He took the cup *when he had supped*," is equivalent to "*after he had eaten supper*," then, says Mr. Quinter, if he took the cup *after* supper, the cup was no part of the supper. Now, who has contended that the cup was any part of the paschal supper? Certainly no one. But does it follow, as a logical sequence, that because the bread and wine were no part of the Jewish Paschal supper, therefore they were no part of the Lord's Supper? Certainly not. My friend will not contend that the supper Christ ate *before* he instituted the communion was the Lord's Supper. And if not, then there is no relevancy in the argument to which I am now replying. But, even should he so contend, then his conclusions are false; for I have shown that that supper

was the Jewish Paschal supper, and not the Lord's Supper.

I conclude my reply to this argument by remarking—

1. Since there is an institution in the church of Christ called the Lord's Supper; and since the supper that Christ ate with his disciples before instituting the communion was the Jewish Paschal supper, and in no sense the Lord's Supper; and since the disciples were commanded to partake of the bread and wine in remembrance of him; and since no other elements are anywhere commanded by him to be taken; we are forced to the conclusion that the bread and wine constitute the Lord's Supper.

2. The Jewish Passover went into disuse immediately after Christ partook of it, the night on which he was betrayed. It had been in use as a type for 1527 years; but the anti-type having come, there was no further use for the type. But since there was a supper connected with the type, Christ, in his wisdom, immediately after he had eaten the last Paschal supper, established a supper in connection with the anti-type—"our Passover." And the elements of that supper were bread and wine. Christ commanded these to be taken; and these are the only elements he has commanded his disciples to partake of. Hence, the bread and wine, taken in remembrance of Christ, are the LORD'S SUPPER.

DEBATE

ON

FEET-WASHING

PROPOSITION III.

THE WASHING OF FEET IS AN ORDINANCE ESTABLISHED BY JESUS CHRIST, AND BY HIM COMMANDED TO BE OBSERVED BY ALL HIS DISCIPLES IN THE PUBLIC ASSEMBLY OF HIS CHURCH UNTIL HIS SECOND COMING.

[MR. QUINTER'S FIRST ADDRESS.]

FRIENDLY MODERATORS—I am happy to meet with you this morning, to resume the discussion in which we are engaged. In the proposition read for discussion this morning, and upon which I take the affirmative, there is a little repetition. In discussing it, I propose the three following divisions, which I think will cover all the points contained in it:

I. Feet-washing is an ordinance established by Jesus Christ.

II. It was designed to be continued until the second coming of the Saviour.

III. It was commanded to be observed in the public assembly of the saints—as publicly as other ordinances.

In defining the term “ordinance,” I shall accept the second definition given by Webster of that word; viz: “An observance commanded.”

In support of my position upon the affirmative of this proposition, I present the following arguments:

1. Feet-washing, as practiced and explained by

Christ, has all the authority necessary to constitute it an ordinance.

The authority is none less than that of Jesus Christ himself. And he declares, in reference to the authority under which he acted: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John, xii: 49.) The feet-washing, then, instituted by Christ, and for which we contend, has been instituted by the highest authority known to man—the highest in the universe—that of the "King of kings and Lord of lords." It is not wanting, then, in authority, and can not be rejected on that ground.

2. The command was given in language bearing the form of an ordinance or law—language plainly implying obligation and duty.

"Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, *ye also ought* to wash one another's feet. For I have given you an example, that *ye should do as I have done to you.*" (John, xiii: 13-15.)

Ought—"To be held or bound in duty or moral obligation:" WEBSTER.

"Thou oughtest, therefore, to have put my money to the exchangers," etc.: MATTHEW, xxv: 27.

"He shall tell thee what thou *oughtest* to do:" ACTS, x: 5.

"*Ought*, the past tense of "owe," is now used to signify present duty:" BULLION.

Should—"In the second or third person it denotes obligation or duty:" WEBSTER.

"Without emphasis, 'should,' in the second person, is nearly equivalent to 'ought;' you ought to go, it is your duty, you are bound to go:" WEBSTER.

3. My third argument to prove that the feet-washing practiced and commanded by Christ was a religious

rite, or ordinance, and not an ordinary washing, is the implied spirituality of that washing.

Before proceeding upon this argument, I wish to make a single introductory remark: My worthy friend yesterday took a little exception to a general proposition which I had somewhere laid down in the course of my remarks, that Christianity was designed to meet all the wants of men. Perhaps that proposition was a little too general; but I am glad to know, and it is to be remembered to the honor of our holy Christianity, that there is much in its teachings, and in the precepts connected with it, calculated to promote our physical as well as our spiritual welfare; precepts inculcating temperance, industry, bodily purity, etc., having a tendency to benefit our bodily as well as our moral condition. But we admit that Christianity has *primary* regard to our moral natures and spiritual wants.

That a spiritual significance was intended to be conveyed in the ordinance of feet-washing may be inferred from the fact that the disciples did not at first understand it. When Jesus approached Peter, to wash his feet, he said, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do, thou knowest not now; but thou shalt know hereafter." (John, xiii: 6, 7.) There was evidently a deeper meaning in the action of Christ when he washed Peter's feet than there was in ordinary acts of washing feet. Surely, if the washing had been merely to make his feet clean, Peter could not have failed to understand it; for he certainly had often washed his own feet, and he knew why he did it; it was to make them clean. A little child six years old would know why its mother washed its feet, or required it to be done. But Peter did not know the full import of the action of Jesus; and the reason evidently was, because it was designed for something more than an ordinary

washing. Natural things they readily understood, but spiritual things they were slow to learn. This we see manifested on various other occasions. He admonished them to "beware of the leaven of the Pharisees and Sadducees." They had forgotten to supply themselves with bread; and they said, "It is because we have taken no bread." The admonition had a spiritual import; but they did not perceive it, and it was necessary for Jesus to explain it to them before they could perceive it. See Matthew, sixteenth chapter. So it was with the action of Jesus when he washed the feet of his disciples. They did not understand its design, its spiritual import, until Jesus explained it to them. And when he explained it, what was the explanation? Did he say, "I have washed your feet to make them clean, for your journey was such that in traveling they had become defiled?" Such was not his explanation. But it was this: "I have given you an example, *that ye should do as I have done to you.*" (Verse 15.)

Its spiritual character is plainly implied in the reference to Judas. Jesus said, "Ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean." (Verses 10, 11.) Now, if it were an ordinary washing, Judas would have been as clean as any of them; for there can be no doubt but that Jesus washed the feet of Judas as well as those of the rest of his disciples. But as Jesus spoke of Judas as being unclean, he must have referred to spiritual uncleanness; and hence it is plain that Jesus had a spiritual washing or cleansing in view when he washed the feet of his disciples.

Its spiritual character is further seen from the consideration that the Saviour seems to have connected the washing of feet with baptism. When Peter feared that he might have no part in his Lord, he was willing to have not only his feet washed, but said, "Lord, not

my feet only, but also my hands and my head." (Verse 9.) To this language of Peter, Jesus replied, "He that is washed needeth not, save to wash his feet, but is clean every whit." When the Saviour says, "He that is washed," or "bathed," as it is generally rendered, "need not, save to wash his feet," he refers to the bath of regeneration; and with this, baptism was connected. His language seems to imply this: With the regeneration of the believer there is a bathing of the entire person; but afterward, though there may be failings, another regeneration is not necessary, but only a repentance for the wrong done; and so another entire bathing is not necessary, but only a partial bathing—the washing of the feet.

I maintain, further, that it was a spiritual ordinance, and therefore an ordinance of Christ, from Paul's language to the Hebrews, chapter ninth, verse tenth. The apostle is contrasting the gospel dispensation with the Mosaic, as that pertained to the conscience, and this to the flesh. In speaking of the ceremonies of the law, he says, "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation." From this we see that the carnal ordinances were to continue only till the time of reformation—that is, till the time of Christ, for this was the time of reformation referred to. Now, if Christ washed his disciples' feet as a mere bodily or carnal washing, and meant, in what he said, to tell them that he designed they should wash one another's feet for the same purpose, then did he perpetuate carnal ordinances. But carnal ordinances, according to Paul's language, which I have quoted, were only to continue until the reformation, or the time of Christ; therefore, the washing of feet as practiced and commanded by Christ, was not a carnal, but a spiritual washing, or a spiritual ordinance.

Finally, I argue the spirituality of the ceremony

thus commanded to be observed, from the effect that was to follow its observance.

In the explanation which Jesus gave to his disciples of his action in washing their feet, he said, "If ye know these things, happy are ye if ye do them." (Verse 17.) None will for a moment doubt that Jesus embraced feet-washing in the phrase, "these things." Did he not mean the precepts and ordinances which he had given his disciples? He evidently did. But I now want to call your attention to the effect of feet-washing. "Happy are ye if ye do them." The word translated "happy," is *makarias*. This word in other places is translated "blessed;" and Mr. Anderson has so translated it in this place. His translation of the seventeenth verse reads: "If you know these things, blessed are you if you do them." I have some preference for the term "blessed" over that of "happy;" and my preference is based on something like this: The term "happy" is explicit, and well understood, it is true; but it is more commonly associated with a lower class of enjoyments—pleasures of a worldly or carnal nature; and the happy feeling the worldling obtains in the pursuit of his low enjoyments is not always a blessing to him. But the Christian's happiness is a real blessing; consequently I prefer the term "blessed" in speaking of this higher kind of happiness, or enjoyments of a spiritual nature. As one of our poets beautifully expresses himself in reference to the pleasures experienced by the humble believer: "These are the joys that satisfy, and *sanctify* the mind." "Blessed" is the word repeatedly used in our Lord's Sermon on the Mount—that fruitful vine of divine truth, where blessing after blessing followed in rapid succession, till there is a cluster we love to look at, and love still more to take and eat.

I turn to Revelations, xxii : 14, and read: "Blessed are they that do his commandments, that they may

have right to the tree of life, and may enter in through the gates into the city." How similar is the language in the two passages! "Blessed are ye if ye do them." That is, if ye wash feet, and do the other things he had been speaking to them about. "Blessed are they that do his commandments." May we not justly infer that feet-washing is one of the commandments referred to in Revelations, xxii: 14? "Blessed are ye if ye do them:" does not this mean that they shall be blessed with grace, or spiritual blessings? Surely it does. Then is not feet-washing a spiritual ordinance, a means of grace? If grace, or spiritual blessings were to follow the observance of it, then it is important, and by rejecting it, or neglecting it, we shall surely lose the promised blessings.

From the considerations I have presented, it appears evident that the feet-washing practiced and commanded by Christ was not a carnal, but a spiritual ordinance; that is, it was not to put away the filth of the flesh, but to impress the moral nature of the disciples, and to promote their spiritual improvement and enjoyment. And if this was its design, must not its claims to the character of a Christian rite be acknowledged?

Having shown the spirituality of feet-washing, and having shown from its spiritual character that it is justly entitled to a place among Christian rites, I shall proceed to introduce my fourth argument.

4. My fourth argument to prove that feet-washing is an ordinance, I shall call an argument from analogy, or resemblance; because there is resemblance between feet-washing and other acknowledged rites in the Christian system.

Were I discussing this question with a Friend, or Quaker, the relevancy or suitableness of this argument might not appear very plain, since they reject all rites or ordinances which have an external relation

to the soul, and call them "external ordinances." We do not admit the propriety or justice of calling any of the Christian rites external ordinances, since they are designed to have an internal effect, or an effect upon our moral nature.

I call my present argument an argument from analogy, meaning by this that there are acknowledged ordinances in the church of Christ, and authorized by God, which have some resemblance to feet-washing. My opponent, and the denomination which he represents, and the whole Christian world, with but little exception, acknowledge the binding authority of the communion of the body and blood of Christ, in the elements of bread and wine, and of Christian baptism, performed in the element of water.

Believing in the utility of religious rites, and in their existence in the church of Christ—when we look at the circumstances under which Jesus practiced feet-washing, just at the close of his life, and in his last interview with his disciples before he suffered; when we look at its spiritual character; at its accompanying blessings; and finally at the language of Jesus spoken to his disciples when he said, "I have given you an example, that ye should do as I have done to you;" we can not resist the conviction that feet-washing should be considered an ordinance, rite, or commandment given by Christ, the Head of the Church, to be observed by his disciples for their spiritual improvement and enjoyment.

In connection with my present argument from analogy, I may state the fact that feet-washing was once an ordinance of God—a religious rite. We have it given in the following words: "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall

wash their hands and their feet thereat. When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord. So shall they wash their hands and their feet, that they die not; and it shall be a statute forever to them, even to him and his seed throughout their generations." Exodus, xxx: 18-21.

We do not argue that feet-washing is an ordinance in the Christian church because it was an ordinance in the Jewish congregation. But if Infinite Wisdom once ordained it, under some form, as an instructive, expressive, and symbolic rite, this fact should at least prevent us from having any prejudice against it, when we are examining the subject to learn whether that same Infinite Wisdom may not have ordained it as an ordinance in another form in the Christian church. Water was used as an element in religious rites in the Jewish dispensation, and so it is in the Christian dispensation. Bread was used in the religious rites of the Old dispensation, and it is also used in a rite of the New dispensation. If, then, the element of water, and a form of feet-washing, as an ordinance, existed by divine authority under a former dispensation, and as water has been chosen by the Christian Lawgiver as a symbol of purification, and as a constituent in at least one rite under the present dispensation, there surely is nothing unseemly, absurd, or unreasonable in the position that a form of feet-washing exists also as an ordinance in the church of Christ. Whether it does or does not, is to be decided by a candid examination of the Christian Scriptures. That examination we are now making. And to lead our minds to a proper conclusion relative to the subject under consideration, I am using such arguments as I deem best calculated to draw out the truth.

I have given the ordinance of feet-washing as it

was enacted by God himself for a former dispensation. I will now give the practical view of that ordinance, as taken by two popular commentators :

Mr. Scott, on Exodus, xxx: 20, 21, says: "The priests, though washed at their consecration, were commanded, on pain of death, to wash their hands and feet every time they officiated, or, at least, once a day; which intimated their continued guilt, which they contracted in their daily employments and contact with the world."

Dr. Clarke, on this passage, says: "What an important lesson does this teach the ministers of the Gospel of Christ! Each time they minister in public, whether in dispensing the word or the sacraments, they should take heed that they have a fresh application of the grace and spirit of Christ, to do away with past transgressions or unfaithfulness, and to enable them to minister with the greater effect, as being in the divine favor, and consequently entitled to expect all the necessary assistance of the divine unction, to make their ministrations spirit and life to the people."

Now if, as Dr. Scott thinks, the ceremony that the priests performed when they washed their hands and feet, "intimated their continual guilt, which they contracted in their daily employments and converse with the world," would it not be well for *us* to have an ordinance to remind us of *our* guilt? And if, as Dr. Clarke declares, "an important lesson" is taught from the priests washing their hands and their feet, could we not learn still more from practicing something of the kind ourselves? It would seem likely we could. and from the practical utility of feet-washing, as well as from various other considerations, we claim for it the character of a Christian rite. [*Time expired.*]

[MR. McCONNELL'S FIRST ADDRESS.]

MR. MODERATORS—Again we are present, under circumstances of peace and safety, for the purpose of engaging in the discussion of another proposition—the proposition read by the President moderator this morning, the affirmative of which my friend has in part presented in the foregoing speech. Without any preliminary remarks, I shall proceed at once to consider the first thing necessary in order to a clear understanding of the points at issue. I have no objection to my friend's analysis of the proposition and definition of the terms contained in it. He considers the subject under three divisions: 1st, Feet-washing is an ordinance commanded by Christ; 2d, It was designed to be perpetual; 3d, It is to be performed in the public assembly of the church. I take no exceptions to this analysis. Nor have I any fault to find with his definition of the word “ordinance”—“an observance commanded.” This I accept as a correct definition.

But I would call your attention to this point: that ordinances, or observances commanded, are of at least two characters. There are ordinances that pertain particularly and exclusively to religious worship, and there are ordinances or observances of a moral character. The distinction is sometimes made between *positive* ordinances, and *moral* observances: the *positive*, resting alone on the authority of the lawgiver; the *moral*, growing out of the nature of things. The one is right because commanded—the other is commanded because right. I wish you to keep this thought in your mind.

A word in regard to the *perpetuity* of the ordinance, or the act, which my friend would have us regard as an ordinance. There will be no controversy

at all upon the question of its perpetuity, providing the affirmative of the *main issue* is established by my friend. So he need spend no time upon the question of the perpetuity of the observance under consideration.

The main issue, then, if I understand it, has reference to the *time* and the *place* for the observance of this ordinance, this law, this precept, or whatever we may most properly call it.

First, let me call to your remembrance this fact: that the washing of feet—of the feet of others—as a custom, existed long before the time of Christ; we read of it, as a common or customary act, nearly or quite two thousand years before the birth of Jesus Christ; and it continued at least till the time of our Saviour's coming. In proof of this point—though my friend will not dispute it—I propose to read a few passages from the Holy Scriptures. And first, from Genesis, xviii: 4: “Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.” Gen., xix: 2: “Behold now, my lords, turn in, I pray you, into your servant's house. and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.” Gen., xxiv: 32: “And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.” Gen., xliii: 24: “And the man brought the men into Joseph's house, and gave them water, and they washed their feet.” Judges, xix: 21: “So he brought him into his house, and gave provender unto the asses; and they washed their feet, and did eat and drink.” II Sam., xi: 8: “And David said to Uriah, go down to thy house, and wash thy feet; and Uriah departed out of the King's house, and there followed him a mess of meat from the King.” Coming from the Old Testament to the New, in Luke,

chapter vii, commencing at the thirty-sixth verse, we read that "One of the pharisees desired him (Jesus) that he would eat with him. And he went into the pharisee's house, and sat down to meat. And behold, a woman in the city which was a sinner, when she knew that Jesus sat at meat in the pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Passing to verse forty-four, we read that the Saviour "said unto Simon, seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head."

Now, from these quotations we learn three things. First, that the washing of feet was a custom that prevailed from the days of Abraham down to the time of the public ministry of our Saviour upon earth; he found the custom, or practice, prevalent among his own (the Jewish) people. Secondly, you will observe that it was a *family* custom; in every case that I have read, the act of washing the feet was performed in the house, except in one instance, and then it was in the shade of a tree, close to the tent door; and then the act preceded the eating of a meal in the same place—in the shade of the tree. Thirdly, you will observe that this washing of feet was a custom that prevailed in connection with the eating of the *evening* meal, or supper.

Now, turn to I Samuel, xxv: 40, 41: "And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee to take thee to him to wife. And she arose, and bowed herself on her face to the earth, and said, "Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord." This proves that feet-

washing, as a custom, not only existed, but that it was the custom for servants to wash the feet of guests who came—"washing the feet of their friends," and that this very custom had obtained from the earliest ages until Jesus Christ appeared on earth.

Now, I want these several points distinctly noted : that the custom of washing feet is as old as Abraham, and continued in practice until the time of Christ's public ministry ; that it was practiced in the house, in the evening, in connection with or preceding a meal, and in many cases by servants waiting upon distinguished guests of their masters.

And now I wish to call your attention to the case, the main case—I was about to say, the only case—upon which any reliance at all can be placed by our friends to sustain their position upon this question. I refer to the case already introduced by my friend, recorded in the thirteenth chapter of John's testimony. And I will show you that all the points in the case were in accordance with the then prevailing custom.

Read, then, if you please, the first verse: "Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And *supper being ended*, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." Now, turn to Matthew, twenty-sixth chapter, sixth to twelfth verses, and you will find that this occurred at Simon's house, in the town of Bethany ; and that then and there Simon made a supper for

Jesus and his disciples, in his own private house ; and at night, too, as we shall see. The Saviour found the custom of washing feet, for purposes of cleanliness, in the world when he came ; he and his disciples met at Simon's house ; Simon did not perform, and none of his servants came to perform, this act of hospitality. Now, to exhibit to his disciples, and to all generations thereafter, an example contrary to anything they had ever seen, the LORD of those disciples, instead of the household servants, performed the act of service, the duty which had formerly been performed by the servants of the household. He thus taught by example what he had before taught in words, that he that was greatest should be the servant of all. The apostle was no doubt contemplating this, if not this deed, at least this disposition, when he said (Phil., ii : 5), " Let this mind be in you which was also in Christ Jesus." Feet-washing our Saviour found in the world when he came, the custom prevailing just as he performed it, *except* the reversal of the position : instead of his servants washing his feet, he, the Master, washed their feet. And this, not to elevate the act into a public ordinance, but, by it, to teach them a lesson of humility.

My brother said, and said truly—and he has said a great deal of truth during this discussion, from the beginning till the present time—that feet-washing is one of Christ's commands ; that Christ said (John, xiii : 14, 15), " If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet ; for I have given you an example, that ye should do as I have done to you." Well, I am willing to follow that example ; to wash feet *as* he did. But *where* did he do it ? In a private family. *When* did he do it ? Before retiring to rest. *Why* did he do it ? For purposes of cleanliness and comfort, because it was needed by them, travel-soiled from the journey of the day. Now, as Christ did and commanded, I am

ready to do ; in my own house, at night before retiring to rest, if any of my brethren need to have their feet washed for purposes of cleanliness and comfort, I hope and believe I am not too proud to do it. But I am *not* ready to elevate it into a *religious* ordinance, and to perform it *in the public assembly of the church*, till I find that Christ did it, or commanded it to be done.

My friend told you that foot-washing was *once* an ordinance of God ; was a religious ordinance under the Mosaic dispensation. But there is one difficulty about this : under the Mosaic dispensation the priests were commanded to wash, not the feet alone, but the hands also. But my Tonker brethren may respond, that when the feet are washed, the hands are washed, as a matter of course. But, in the first place, it is not he whose feet are washed, but he that does the washing, whose hands are washed ; he washes another's feet, but *his own* hands : and, secondly, God gave to Aaron and his sons a special command for washing their hands ; the hands and feet were coupled in the command. But they are not so coupled in the practice which my friend insists upon. I do not claim that this amounts to much as an argument ; but since my friend has introduced the subject, I want to say a few words upon this tabernacle service. It is universally admitted that the tabernacle service, from its outer court with its furniture and service, to its inner court with its golden candlestick, its table of shew-bread, its altar of incense, its sanctum sanctorum, its cherubim of gold, its holy shekinah, in fact, all that pertained to it, was typical of the Christian institution. If this be true—which no one has ever ventured to deny—then that washing in the brazen laver was typical of something, and must somewhere have its anti-type. My friend seems to base the claims of foot-washing as an ordinance under the Christian economy,

in part upon the assumption that it is the anti-type of the washing in the brazen laver—or else his reference thereto is not pertinent at all. But the washing of the hands and feet in the brazen laver was performed *before* entering into the tabernacle; there was no washing of any kind *in* the tabernacle; there was no water there. Now, if feet-washing be the anti-type of the washing of the feet and hands in the brazen laver, feet-washing must be performed *outside* of the church, not *inside* of it, according to his practice. My Tonker friends will please notice this point; that feet-washing, to be at all consistent with that which is claimed to be its type, must take place before entering the church. But my friend will not claim that the washing in the brazen laver was the type of feet-washing, for it has baptism for its anti-type; the whole Christian world so acknowledges, and my friend will not contend otherwise. So all the argument in behalf of feet-washing founded upon the washing in the brazen laver falls to the ground.

My friend has endeavored to argue that, because the washing of feet was commanded by Christ, it must therefore be a religious ordinance, to be “performed in the public assembly of the church.” But Christ commanded many things which he did not establish as public ordinances. He commanded his disciples to feed the hungry; but did this constitute it an act of religious worship? and to clothe the naked; but was this to be done in the public assembly of the church? They, and many other things that might be mentioned, are acts of obedience to God, but are *not* ordinances of religious worship, to be performed in the public assembly of the church.

Some other things said by my friend I shall not attempt to reply to, because they do not seem to me to have any particular force, or bearing upon the question. Referring to the verse, “If ye know these

things, happy are ye if ye do them;" my friend prefers the word "blessed," to "happy;" I have no special objection to the criticism, yet I prefer the word "happy," as in the common translation, for one reason, at least: the word "blessed" has a meaning in it beyond anything that belongs to man; it is the word that is used to express our conceptions, and thanksgivings, and praises, and adoration toward Almighty God; as David says, "Bless the Lord, O my soul" (Ps., ciii: 1, and many other places). [*Time expired.*]

[MR. QUINTER'S SECOND ADDRESS.]

FRIENDLY MODERATORS—I am happy to continue my course of argument, and to respond to the remarks of my friend, so far as any response may be necessary. He has given us an account of feet-washing among the ancients, and pointed out to us quite a number of instances. But, he tells us, it was a custom of the world. We will admit that it was so. I showed, on the other hand, that it was a command of Jehovah under the Mosaic dispensation, that the Jewish priests should wash their hands and feet. And now, we find feet-washing as a custom of the world, and feet-washing as an ordinance of the Jewish religion; we have it in the family, and we have it in the house of God; or, if it please you better, connected with the holy service of God. Before the priests could enter the tabernacle to perform the functions of their sacred office, before approaching that pure and holy Being whom they worshiped, they were commanded to wash their hands and feet. I do not say that the washing in the brazen laver was typical of feet-washing in the church of God; but I say that feet-washing was connected with the worship of God under the Mosaic dispensation.

Now, we have feet-washing presented to us under two aspects: as a worldly institution or act, and as an institution or ceremony connected with the service of God. It remains for us to examine this act of Christ, in washing his disciples' feet, in connection with the attendant circumstances, consequences, etc., and see with which it best agrees—with the institution of feet-washing as a custom of the world, or with the institution of feet-washing as an observance connected with the service of the Lord. That feet-washing existed as a custom of the world, my friend admits, indeed, positively asserts; but that is no proof that it is not now an ordinance of the church. Does not my friend know that before immersion was made an ordinance of the church by the divine authority of Jesus Christ, it existed as a custom of the world—even ages before? Before the law was delivered to Moses from Mt. Sinai, in Moses' infancy, Pharaoh's daughter went down to the river to bathe. Who is so ignorant of Oriental history as not to know that bathing or immersion, is a common custom among the Eastern nations? But our blessed Saviour, when he came, took this act of bathing or immersion out of the world, stamped his own divine authority upon it, constituted it a religious ordinance, and handed it down to his church and people, from that time to the present. Then what force is there in the argument so often brought against us, that feet-washing can not be a religious ordinance, because it had before been a worldly custom, and had existed for ages, ever since the time of Abraham? The question is not whether it was a worldly custom, or an ancient custom; but did Jesus Christ give it his sanction? I may illustrate the point in this way: How many laws have we in this country, that were laws in England, while these States were yet colonies, or even before? But when

the government of the United States was organized, men in authority, the legislature of the nation, took certain laws which had previously existed, and gave them the sanction of legislative authority; and whatever they once were, however ancient may be their origin, they now are the laws by which we are governed. So with feet-washing: whatever Abraham, or Lot, or any one else did, Jesus Christ washed the feet of his disciples, and commanded them to do the same to each other. We maintain—and this is the point at issue—that Jesus Christ gave this observance a *religious* character.

My friend admits the propriety of feet-washing under some circumstances—and I am glad he admits it under almost any circumstances; but I would like to have him tell us whether he would wash feet because he acknowledges it to be a command of Jesus Christ, or simply in order to cleanse the feet, as in common washing? Perhaps he was paving the way for an explanation upon this point when he gave the preference to the word “happy” instead of “blessed,” in the verse quoted. I deem the word “blessed” more appropriate than “happy,” because the happiness we feel when washing one another’s feet is a blessing from God. By obeying the commandments of the Lord we are made partakers of spiritual enjoyments. I do not make my *brethren* “happy,” or they me, when we wash one another’s feet, but *God* “blesses” us when we try to obey his commands. And right here is the point which I endeavored to impress upon your minds in my former speech: I called your special attention to the *spirituality* of the act, when Jesus washed the feet of his disciples. Will any one associate an idea so low and so carnal with our Lord Jesus Christ, and the circumstances attendant upon this act—concerning which he said, *blessed*, or *happy*, if you please, are ye if ye do them—

as to suppose that it was done only in order to relieve the feet of his disciples of the filth accumulated upon them by travel? But, my friend says, it was a common custom. If it was so common a custom as my friend would have us believe, is it not a little strange that during all the time—over three years—that Jesus had been with his disciples, he had never done it before? Peter knew nothing about it, as the history plainly teaches; for Peter did not know what the Saviour was about to do.

My friend assumes that the supper, at which Christ washed his disciples' feet, was eaten at Bethany, six days before the Passover. I shall take the ground that that supper was eaten at Jerusalem; that the washing of the disciples' feet by our Saviour occurred at the eating of the supper at Jerusalem. But, supposing it to have been eaten at Bethany, then it was only a few days before the agony that preceded his death. If feet-washing was a common custom—if it had ever been done before during the three years and a half that Jesus had been going in and out before them—how does my friend account for Peter's ignorance and surprise on this occasion?

One thought more—about the washing of the priests' hands and feet, as connected with the service of the Lord. My friend says that the washing of the hands and feet of the priests, under the Mosaic dispensation, took place outside of the tabernacle; therefore he insists that feet-washing, under the Christian dispensation, should take place outside of the church. I must say it seems to me that this, as well as some other things brought up by my friend, is a little far-stretched. According to his logic, I would ask him to explain one thing: he claims that washing of the hands and feet of the priests at the entrance of the tabernacle to be typical of baptism; would he therefore conclude that the ordinance of baptism should

never be performed inside of a church? But I do not consider this to have anything to do with the matter. The point I contend for is this: that under the former dispensation, *feet-washing was connected with the service of God.* I suppose my friend will agree with me that it is not simply a mass of building materials—beams, boards, rafters, and shingles—that constitute a church; I suppose if he and I had sometimes to worship under the canopy of heaven, if we were obedient servants of Christ, we might still rightfully consider ourselves “in the church” of Christ; and that if baptism, or feet-washing, were there performed, it would still be “in the church.” These suggestions come up in view of the thoughts he has dropped, and the difficulties he has endeavored to throw in our way, on this subject of feet-washing.

I shall now leave the matter for the present, so far as he has introduced it, though some thoughts in relation to this point will more properly come up at a more advanced stage in this discussion.

5. My fifth argument to prove that feet-washing is a Gospel ordinance, is based on the consideration that, in addition to the characteristics of an ordinance which I have already found in feet-washing, there are also others in it, contained in the definition of an ordinance.

It is evident from the following language of Christ, that he intended his disciples to observe feet-washing: “If ye know these things, happy are ye if ye do them.” I have already looked at this passage under one aspect—that of proving the spirituality of feet-washing—but I now look at it under another, viz: that of proving that it was to be practically observed by the disciples. The definition of Webster, is, “Observance commanded.” Now, from the language of Jesus, under consideration, it is evident that the disciples were not only to deduce a certain moral or lesson from this act of Christ, but were actually to wash

one another's feet. "If ye know these things, happy are ye if ye do them." What things did Jesus refer to? Feet-washing was certainly one. "*These*" always refers to the things last mentioned, or near by. Jesus had just washed their feet—it was the last thing he had done. Then this must have been one of the things he referred to. "If ye do *them*"—do what? Wash one another's feet. Then there was to be an actual observance of the thing—*i. e.*, of washing one another's feet. The Saviour did not say, "Ye must be humble enough to be *willing* to wash one another's feet;" neither can his language be construed to mean that. Nor did he say, "Ye must be willing and ready to perform any acts of kindness for one another." But he said, "If ye know *these things*, happy are ye if ye *do them*." Connect this with the language of Christ, "I have given you an example, that ye should do as I have done to you," and the disciples could not possibly have understood anything else but that they were to wash one another's feet. And what kind of a washing was it to be? Not a carnal washing, as we have proved, but a religious washing.

Now, till my friend meets some of these arguments, and does away with the strong appearance of the spiritual character of this act of Jesus Christ, and the fact that he commanded his disciples to do it, I shall insist that I have sustained the first division of the proposition that it is a command of Jesus Christ, an ordinance to be observed. My friend has not yet denied, and I do not expect that he will deny, that Christ intended that his disciples should actually wash one another's feet. I now ask from him a plain answer to the question, "Did Christ intend his disciples to wash one another's feet?" I maintain that he *did* so intend. Well, then, feet-washing was an "observance commanded."

I do not know that I would have been called upon

to prove the spirituality of this ordinance. Had I simply proved that it was an "observance commanded," that would have been amply sufficient. But I want to throw all the light I can upon these things, not alone for argument's sake, but for the benefit of this community. So, though I do not think the proposition required me to dwell upon the spirituality of the ordinance, I have shown that our Saviour's washing of the disciples' feet was no mere carnal washing; that it had a more spiritual meaning, a far higher purpose in view.

People sometimes speak about doing this, that, or the other thing, as *substitutes* for that which they are commanded to do. My friend belongs to a church, or people, who claim not to believe in any such thing as a substitute for a positive command of Christ; yet he claims here that any menial occupation, such as the blacking of boots, for instance—anything to indicate our humility and willingness to serve our brother—is a sufficient and acceptable substitute for feet-washing. But when Christ washed his disciples feet, and told them they ought to do *the same*—"If I, then, your Lord and Master, have washed your feet, *ye also ought to wash one another's feet*"—you might black boots, or wash clothes for ages; sit by the bedside of your sick and dying brother for weeks and months, and minister to his needs in numberless ways, as circumstances might require; and yet you have not followed Christ's example, nor obeyed his command, which was, in plain word and deed, to *wash one another's feet*. There was a specific act that he performed and commanded; and in the performance of that specific act only can his disciples follow his example, and fulfill his command.

I will now leave this branch of my proposition until the necessity appears for further remarks upon it.

II. I shall now pass to the second division of the

proposition, and prove the perpetuity of this ordinance; that it was to be observed by the disciples of Christ until his second coming.

It argues this, first, from its implied tendency. It was designed to promote the enjoyment of the disciples—"If ye know these things, happy are ye if ye do them." Now, as God is declared to be "no respecter of persons," it would not seem to be in harmony with his character to give to some of his children means of grace for their purity and enjoyment, while he withholds the same means from others. But this he has done, if feet-washing was designed to make the first disciples happy, and it was given to them only, and withheld from the believers which succeeded the first disciples. But the Lord has done just what we might expect from his benevolent and impartial character. The faithfulness and devotion of his children constitute the condition upon which his blessings are bestowed upon them. And if we want any argument in addition to that from the known character of God, to prove the perpetuity of feet-washing, we have it in the last commission of Christ: "Go ye, therefore, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Spirit; *teaching them to observe all things whatsoever I have commanded you*; and lo, I am with you alway, even unto the end of the world." (Matthew xxviii: 19, 20.) Now, as the disciples were to teach the converts to Christianity in all nations what Christ had commanded them, we see that all were to have the same means of grace the first disciples had. And as Christ had commanded the first disciples to wash one another's feet, they now, according to the commission, were required to teach the believers among all nations, feet-washing; for they were to teach others what he had taught them. And in this way the means of grace will be equally distributed among

all believers ; thus feet-washing would be perpetuated in the church, and bless all believers with its influence. That Christ commanded his disciples to wash one another's feet is undeniable. If, then, they were faithful to the charge given them by Christ, they must have taught feet-washing to those whom they baptized. [*Time expired.*]

[MR. McCONNELL'S SECOND ADDRESS.]

GENTLEMEN MODERATORS—I will refer, first, to the branch of the subject last presented. My friend has not, I presume, finished his argument from the commission—"Teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you always, even unto the end of the world." But the syllogism seems to be this : as the apostles were to teach all things Christ had taught them, and as Christ had taught them feet-washing, therefore they were to teach all nations to observe feet-washing. Before going further, I would ask my brother whether this statement of the position taken by him in this argument is correct. (Mr. Quinter acknowledges it to be correct.)

Now, this syllogism is perhaps correct ; but it does not cover the entire ground. There is an important issue in this question which is not in the syllogism ; not in its major nor in its minor premise, nor yet in its conclusion. Or perhaps I might better say it covers *too much* ground ; it proves, if it prove anything, entirely too much to sustain my friend's position. Christ taught his disciples to visit the sick ; he taught them to feed the hungry, and to clothe the naked ; and they were commanded to teach them to others ; therefore, his disciples, everywhere and in all ages, ought to visit the sick, feed the hungry, clothe

the naked. But the point at issue is this: notwithstanding Christ taught these things, and commanded his disciples to teach them, does that constitute them public *religious ordinances*? Was the visiting of the sick, the feeding of the hungry, the clothing of the naked, to be performed *in the public assembly of the church*?

The main point at issue, and the only one worth spending time upon, is contained in that phrase, "in the public assembly of the church." I do not propose to entangle myself in any dispute or discussion upon any other point except this; but this I want you to keep clearly and distinctly before your mind. Whether feet-washing was a family institution, or a religious institution, a carnal institution, or a spiritual institution, will not materially affect the argument. The one thing which my brother has to do in order to establish his position on an impregnable basis, is to prove, by the command or example of Jesus Christ, or of his apostles, not that feet-washing should be practiced—that I have already acknowledged—but that it should be practiced in the *public assembly of the church*.

My friend made himself somewhat merry, and deduced some strange conclusions from my remarks in reference to the tabernacle service. He would argue, because the brazen laver was at the entrance to the tabernacle, and the priests washed before entering in; and as that washing in the brazen laver was typical of the ordinance of baptism under the Christian dispensation, therefore baptism must never be performed inside of the church building! This is the difficulty in which he seeks to entrap me. I did not suppose that, when speaking of the church of Christ, my brother meant the stone, the posts, the weather-boarding, etc., of this building, or some other building in which the Lord's disciples met. Yet such is the sense

in which he uses the term. I do not go so low as that in my understanding of the term "church." I do not refer to the *building*, but to the *organization*. I mean the public assembly of those who are the members of the one body of Christ. In saying that the holy court of the Jewish tabernacle was a type of Christ's church, I did not mean to say it resembled a meeting-house, but that it was typical of the institution or organization known as the church of Christ.

Now, if, as I understand my friend to contend (else there is no relevancy at all in his argument), the washing of the hands and feet of the priests in the brazen laver, under the Mosaic dispensation, was typical of feet-washing under the Christian dispensation, since the washing in the brazen laver was not inside of the tabernacle, but outside, I say the washing of feet should be outside the church, and not inside—*i. e.*, not of the church *building*, but of the church *organization*. The anti-type must conform to its type. Whatever be the anti-type of that washing in the brazen laver, it must take place, not in the church, but at the entrance into the church. Then, my brother Quinter must wash the feet of his candidates before even baptizing them, for baptism takes them into the church, and the feet-washing must take place *before* they go in.

Baptism is not an ordinance *in* the church; I suppose I need not again explain that I mean the organization known as the church of Christ, and not merely a meeting-house. I must confess I was surprised that my friend, who has usually been so calm and dignified, and has felt pained at some pleasantries of mine, should perpetrate such a joke as to ask me to get up and say whether I was opposed to baptistries in meeting-houses!

My friend says, Jesus Christ found immersion in the world when he came, illustrating it by the case of Pharaoh's daughter, who went down to the river to

bathe; but that Jesus Christ took it out of the world, and put it into the church. In like manner, he affirms, Christ found feet-washing in the world, but took it out of the world and put it into the church. But there are two or three sophisms about this thing that I will point out. In the first place, Jesus Christ did not take immersion out of the world and put it *into* the church; baptism is not an ordinance *in* the church, but the initiatory ordinance into the church. My friend would place feet-washing *in* the church; so, even if the parallelism of either the cases were any argument, the cases are *not* parallel at all.

But my friend goes on to say that whether feet-washing was a custom of the world or not, whether it was an old custom or not, is not the question; but whether Jesus Christ gave it his sanction; and to this question he calls upon me for a direct answer. I answer—and I hope the answer will be plain and positive and direct enough to satisfy my friend—Jesus Christ did find feet-washing among the Jewish people as an existing custom. He did give it his sanction, by his own example, and by saying to his disciples, “Ye ought to wash one another’s feet.”

But right there is a little point of some importance. Having answered my brother’s question, I now ask him to answer a question for me: “In sanctioning feet-washing, did Jesus Christ sanction it as he found it and as he practiced it, or did he sanction what he did *not* find, and as he did *not* practice it?”

I acknowledge that he sanctioned the custom of feet-washing; but claim that he sanctioned it as he found it and as he practiced it. That he thus sanctioned it, is no proof that it must be practiced in some *other way*, at some *other time*, and under *entirely different circumstances*. A physician might sanction the giving of lobelia to a man having a disordered stomach, when he would not sanction it in the case of a

man in health; or he might sanction blood-letting at one time, when the system was in a plethoric condition, while at another time, when the system had but just enough blood in it to sustain life, blood-letting would be certain death.

Now, because Jesus, at Simon's private house in Bethany, in the evening, after supper, before retiring to rest, washed his disciples' feet, soiled with the travel of the day, I do not hold that feet-washing should be performed in the public assembly of the church, and when the feet do not need it. I am ready to obey his commands, and to wash the disciples' feet *as he did it*, in the private family, and when it is needed to be done for purposes of cleanliness or comfort. And that is just what he says—"I have given you an example, *that ye should do it as I have done to you*:" not in some other way, under other circumstances, and for some entirely different purpose.

My brother asks me if I would wash feet because I acknowledge it to be a command of Jesus Christ, or merely in order to cleanse the feet, as in common washing?

I reply, I would do it for the same reason that I would clothe the naked, or feed the hungry. When I clothe the naked, I do it not merely to cover the man's body—not *merely* for that, but also in order to honor my Lord and Master, and obey his commands. When the poor, hungry, starving child stands at my door, and asks for a crumb of bread, I feed it not *merely* that it may eat, but from the enthusiasm of a common humanity, inspired by the example of my divine Redeemer; I am happy before God that I have the privilege of doing it. There is a benefit for me, the giver, as well as for the receiver—a moral and spiritual benefit. But does the fact that moral and spiritual benefits are received by him who performs such acts of kindness, prove that clothing the naked and feeding

the hungry are religious ordinances, to be celebrated *in the public assembly of the church*, once a year, and when not at all needed?

Now, a little upon that word "blessed." Our common version says, "happy" are ye if ye do these things. My friend claims that the term "blessed" is preferable here, because "blessed" refers to enjoyments of a spiritual nature that come from God; while the enjoyment conferred by man upon his fellow man is "happiness." I am not ready to accept this statement. Let us read, if you please, some of the passages where this word "blessed" occurs. Gen. xiv: 20: "Blessed be the most high God, who hath delivered thine enemies into thy hand," says Melchizedek to Abram. Certainly the blessings are not represented as coming *from* God, in that case. I Chron., xxix: 20: "And all the congregation blessed the Lord God of their fathers," etc. Dan. ii: 19: "Then Daniel blessed the God of heaven." Does that mean that he made God happy? I Tim., i: 1: "The glorious Gospel of the blessed God, which was committed to my trust." Would it be appropriate to use the word "happy" instead of "blessed" in this case? By these, and many other instances I might produce, you will see the shade of difference that exists in the meaning of the words "happy" and "blessed." But all this by the way; it has no particular bearing upon our present controversy.

My friend places great stress upon the fact that the washing of the disciples' feet by the Saviour was not done merely to cleanse them, but in order to teach a deep moral lesson, a lesson of humility. Granted, most willingly. But I contend that my friend, in this case, adheres to the letter at the expense of the spirit of the act, and fails to receive the full benefit of the lesson intended to be conveyed, to exhibit the humility it was designed to teach.

Suppose a man comes to my door from a neighbor's across the street, where he has just partook of a sumptuous meal, and I urge him to come in and take a seat at my table, and eat another meal—am I fulfilling my Saviour's command to feed the hungry? Or suppose a man comes to me clothed in broadcloth, and everything else elegant and fashionable, and I give him another suit of clothes—am I fulfilling the command to clothe the naked? Suppose I go to one of your yearly meetings, and wash your feet, when I know that just before you have had them thoroughly washed: this would be no obedience to any command of my Saviour. But to wash the feet of my brother at any time when he *needs* that service at my hands—that I consider to be true obedience. There is no humility manifested in my washing my brother's feet when they do not need washing; it is but showing off a virtue—an ostentatious display of humility—that may or may not be actually possessed by the individual making this public exhibition of it.

I now call your attention to one or two points in connection with the occasion when Christ washed his disciples' feet, to the *time* and the *place*. Where was it done? At Bethany, in the house of Simon. When? Two days before the feast of the Passover. To make this clear to every one who will pay respectful attention, I will inquire, first, at what time did Judas go to commune with the chief priests? After Satan had entered into him. (Luke, xxii: 3, 4.) When did Satan enter into Judas? After he had received the sop. (John, xiii: 27.)

Now, this was all after the feet-washing, the same night, and at the house of Simon, in Bethany. And the feet-washing was not done at the supper of the Passover, when the eucharist was instituted, but some days before, in a private house, after supper, before retiring to rest.

I suppose I have not time now ; but in some future speech before this discussion closes, I shall take the opportunity to separate some things in connection with this matter that have been confounded in the minds of our Tonker friends for years past, and have been the means of leading them into error on this subject of feet-washing.

I have already shown that the feet-washing performed by Christ exactly corresponded in all respects with the custom of feet-washing as it then existed in the world, except that in this case it was the master, instead of the servant, that performed the menial service.

There is but one other reference to feet-washing in the New Testament, viz : I Tim., v : 10. There it is found associated, not with religious ordinances, to be performed in the public assembly of the church, but with "good works"—raising children, lodging strangers, relieving the afflicted, etc.—all personal and private deeds. [*Time expired.*]

[MR. QUINTER'S THIRD ADDRESS.]

FRIENDLY MODERATORS—I wish first to give a little attention to the subject of the priests washing their hands and feet. I noticed that point this morning simply for the purpose of showing that feet-washing had once, by the command of God, been connected with the service of God. I did not claim that washing in the brazen laver, or any other washing, under the Mosaic law, was typical of feet-washing under the Gospel. If my friend takes that position—that the feet-washing under the law was typical of feet-washing under the Gospel—he at once gives to the Gospel dispensation the ordinance of feet-washing. If he does not consider it to be typical of feet-washing under

the Gospel, since I do not claim it to be typical, whether it was performed inside or outside of the tabernacle, has nothing to do with the subject. I wanted to show that the priests washed their feet—that my friend will not deny. I went a step further, and showed that this washing of their feet was connected with the solemn service of God; that, too, I think he will not deny. Those priests had their homes and their families; what they did there I know not, nor is it anything to the purpose. The feet-washing I referred to was that connected with the service of God, and not any washing performed at their homes or in their families. The point I wished to make was this: Some persons seem to think that feet-washing is an act of too low and undignified a character to be made a religious ordinance; and to controvert that idea, if my friend, or any one in this audience might entertain it, I wanted to show that it was not so low and undignified an act but that God, under a former dispensation, had connected it with the holy and solemn worship of himself.

My friend, in the conclusion of his last address, insinuated that the washing of feet when they were not filthy, was an uncalled-for operation, and not the fulfillment of a command of Christ. Let me ask my brother, when the Jewish priests were about to enter the tabernacle, did they wash their hands and feet because they were filthy? No; though they were as clean as any method of cleansing could make them, they must still wash before entering, because the solemn injunction of Jehovah was upon them. So under the Gospel dispensation. This feet-washing is not done for the sake of cleansing the feet, but as the representation or symbol of an inward or spiritual cleansing. The hands and feet may be clean when the heart is not pure.

My friend asserts that it is no obedience to Christ's

commands to wash the feet when they are not dirty. But is this conclusion a safe one? In the communion we partake of the sacred emblems, the bread and wine; does my friend claim that this need not be done except when we are hungry? No, because these are taken for another purpose. So the washing of the body in baptism is not alone for "the putting away the filth of the flesh." It has a spiritual import, conveys spiritual lessons and benefits. So with feet-washing.

And here I wish to say that the feet-washing performed by the Saviour was feet-washing under a new aspect. Before that time, in the cases referred to by my friend, back even to the time of Abraham, there was water brought, and the guests washed *their own* feet, or the servant of the house washed their feet. But in the case of the feet-washing of Jesus, it was neither of these. The disciples were to wash *one another's* feet. It was neither the least among them that was to wash the feet of the others, nor the greatest; among them there was to be no least, and no greatest. This fact of indiscriminate service presents feet-washing to us under a new aspect. We shall look at this point more particularly in the further development of the subject; for the present I simply call your attention to the fact.

I was upon the second division of the proposition, viz: upon the perpetuity of this ordinance; that it was designed to be continued in the church of Christ until his second coming.

My third argument in support of the perpetuity of this ordinance, is founded on the occasion and circumstances that called forth the act on the part of our Saviour. In clothing my ideas upon this subject in language, I shall read from the commentaries of Olshausen; not in order to present him as authority, but because the ideas which I would present are expressed by him in language that so well answers my

purpose. I read from his remarks on the thirteenth chapter of John's gospel :

“ As regards the washing of the feet itself, in the first place, the occasion that induced it is clearly seen from the passage, Luke, xxii : 24, ff, where mention is made of a strife among the disciples. [Remark by the speaker : It will be seen that Olshausen, with a number of other writers and harmonists of Scripture, connects the language of the Saviour as set forth in the twenty-second chapter of Luke, with the feet-washing recorded in the thirteenth chapter of John.] This led to an act which set forth in the most striking manner the deepest self-humiliation of Christ, and also recommended the same to his disciples. Secondly, this proceeding, according to the design of the Lord, was to have a symbolical significance. For while baptism relates to that purification and renovation of the *whole man*, which happens *only once*, the washing of the feet was intended to illustrate the daily cleansing from that contamination of the world which even the regenerate man can not avoid, but which would become injurious to him only in case he did not immediately endeavor to remove it. Thus we are not so much to suppose a double sense in the *words*, as to recognize a symbolical character in the *transaction*—a case which frequently occurs in the evangelical history. (Matt., xxi : 18, ff., for the symbolic action of the Saviour in cursing the fig-tree.) Such a symbolical admonition was more than ever necessary for the disciples at this particular time. They were about to encounter circumstances in which their faith might easily be shaken ; hence it was important for them to know that one sinful emotion, a single instance of being overtaken by surprise, would not suffice to wrest them from their state of grace, but that they might daily receive fresh pardon for such defilements.”

In the above language there is such a plain refer-

ence to the design and practical tendency of feet-washing, that we can not fail to understand the author in any other possible way but that he regarded the practice of feet-washing among the disciples as of binding authority. But it appears that while he regarded it as beneficial to the disciples, he did not understand it to be designed by Christ to be a standing rite in the church, or for any but the apostles. This view of the subject, however, does not seem to me to be either consistent or correct. If it was to be to the disciples all that Olshausen declares it was, and if they needed it as much as he thinks they did, why should not other believers as well as the apostles have its advantages, for surely all have need of them? Have not selfish ambitions, and strife for pre-eminence, and feelings of envy, and a spirit of caste in the church, building up a wall of partition between different classes, a spirit of pride, and a deep and extensive want of a real gospel feeling of brotherly love which would lead to mutual forbearance, mutual sympathy, to the preferring of one another, the helping of one another, and the bearing of one another's burdens—have not, we say, these feelings and these wants ever been a curse to the church? They have dried up her life-streams, have destroyed her influence, have rendered her a reproach to her enemies, and a stumbling block to the wicked. We want all the apostles had, and we believe our blessed Lord intended us to have it; and in sending out the disciples he charged them to teach others all that he had commanded them.

We see that the occasion which called forth this action on the part of the Saviour was the improper strife among his disciples as to which of them should be the greatest. Need I say that humanity to-day, as represented in the Christian church, is no better than it was eighteen hundred years ago? Could

James say, "Elias was a man subject to like passions as we are;" and can not I, can not you—can not all of us, acknowledge that we are men of like passions, even with the apostles themselves? If humanity is no better than it was eighteen hundred years ago—if we are no better men than the apostles—do we not need all the helps we can get, all the assistance that was afforded them, in order to cultivate that high standard of moral and spiritual excellence necessary for communion with God, and a residence with him in Heaven? Or has the standard of holiness and purity become lower? Can a soul enter the bright, pure climes of Heaven, to-day, with less holiness and purity than was necessary in the days of the apostles? Who dare say it can. Then, if Heaven is equally pure, and humanity equally depraved, we maintain the necessity of having all the helps in Christian life that the apostles possessed. The necessity that called out feet-washing for them, at that day, exists for us at this day, always has existed, and always will exist till the Lord comes again. Then a change will take place which will forever preclude our liability to pride, apostacy, and every other sin, and then these means of grace will be withdrawn. Until that time we need them in all their fullness.

I read to you this forenoon the remarks of those great commentators, Dr. Scott and Dr. Clarke, upon the command to the priests to wash their hands and feet always before entering the tabernacle to minister in the service of God. What a lesson this fact taught to ministers of Christ, how pure and holy they ought to be. But if their action can teach us a useful lesson, how much more useful and impressive would it be for us to do the thing itself! I am now arguing the perpetuity of this ordinance from the effect it was intended to produce. Whatever effect feet-washing ever had, whatever it did for the apostles, it may do for us.

Now, I want to refer again to another point which I have already touched upon. Feet-washing as commanded by Christ is presented in a different aspect from that in which it appeared before. What is it that is commanded? Did Christ say, "When you brethren, my disciples, get settled, if you ever do, and have your families and domestic matters all arranged around you, and any of your Christian brethren come along in their travels, you must wash their feet?" No, no—that is not the command. "Let him that is least among you perform this act of service?" No. Or, "he that is greatest among you?" No, not even that; that rule would lead to difficulty immediately. For instance, here is my friend, Mr. McConnell, traveling somewhere with a number of brethren of lesser note; they stop at night; it becomes necessary that their feet should be washed; now, Mr. McConnell being unanimously acknowledged to be the greatest and best man among them, it of course falls upon him to wash the feet of the entire crowd. But perhaps the company consist of a number of men whose abilities are nearly equal; Mr. A. is modest, and thinks that Mr. B. is the greatest man among them, and therefore insists Mr. B. shall wash the feet of all the rest; Mr. B. resigns all claim to that position in favor of Mr. C., who refuses to recognize his own superiority over all the rest; and so on, down to Mr. Z., by which time the contest has degenerated into a bitter dispute and a universal dissatisfaction. I will tell you a better way than that. That is, the way Christ commanded. Without waiting to dispute as to who is greatest, or who is least, let all wash one another's feet; all alike, all brethren together, all members of the family of our blessed Lord who has set for us this beautiful example. [*Time expired.*]

[MR. McCONNELL'S THIRD ADDRESS.]

GENTLEMEN AND MODERATORS—My friend's concluding remarks, in which he demolishes the idea that he that is greatest should do the feet-washing for the entire crowd, seemed to me to be uncalled for—in no way pertinent to the subject we are discussing—as I have made no such proposition as that, the difficulties of which he so vividly sets forth; consequently, I need not spend any time in replying to that portion of his remarks. I think I made my meaning perfectly clear; I would have no greatest, and no least—no distinctions whatever as to superiority or inferiority—but all one family of equals in the household of the Lord.

My friend's theory and practice concerning feet-washing, presents a strange inconsistency, which finds no parallel in the religious world, and nothing approaching a parallel case, except among our pedobaptist brethren, who, finding difficulties in the way of John's immersing each person, who came to him individually, in the river Jordan, imagine the whole company assembled in one place, and John sprinkling the multitude with a palm-branch! So my friend earnestly urges the necessity of a "*daily* purification from that contamination of the world which even the regenerate man can not avoid," "that they might *daily* receive fresh pardon for such defilements"—this is his theory, but as it would prove somewhat troublesome in practice, he gets all his congregation, or a number of congregations, together in a large meeting-house *once a year*, and makes a general job of it, to answer the purpose for another year!

But let us examine into this matter a little more at length. The substance of my brother's claim in behalf of feet-washing, as set forth in his last speech, is based upon the theory that, "while baptism relates

to that purification and renovation of the *whole man* which happens *only once*, the washing of the feet was intended to illustrate the daily cleansing from that contamination of the world which even the regenerate man can not avoid. And he intensified this matter, as you will remember, by making an earnest appeal to me, to us all, as to whether humanity is any better now than it was in the days of our Saviour? Whether selfish ambitions, and strife for pre-eminence, and feelings of envy, and jealousies, and bickerings, and sinful lusts in manifold shapes, are not as prevalent in the church to-day as they were among the disciples while Christ was yet with them? Whether we do not need all the help we can get, all the assistance that was afforded them, in order to cultivate that high standard of moral and spiritual excellence necessary for a communion with God, and a residence with him in Heaven? To all of which I answer, "Yes, yes—a thousand times yes." Humanity is the same that it was eighteen hundred years ago; and he who would arise from earth to heaven, needs every help that he can get. We do need—even the best of men need—a *daily* cleansing from the contaminations of sin. And if this cleansing is to be symbolized by a washing of the feet, we need a *daily* feet-washing. And if this feet-washing is an ordinance designed to be performed in the public assembly of the church, then must the church be assembled every night to perform this symbolical act—unless we intend to lay our sins over from day to day, and let them accumulate for a year, and then have an annual feet-washing, to dispose of them all at once! I have no power to reason, if this is not a correct conclusion from his premises. It demands, if his reasoning is sound, the necessity for three hundred and sixty-five times as much feet-washing as he is willing to accept, I venture to say.

My friend has read to you extracts from those learned commentators, Adam Clarke and Dr. Scott. The former makes some beautiful remarks in reference to the priests washing their hands and feet in the brazen laver at the entrance to the tabernacle: what a lesson it teaches to ministers of the Gospel of the present day! Yes, it does. But the priests washed *daily*; it taught them a *daily* lesson. But has that anything to do with feet-washing? If so, it teaches the necessity of *daily* feet-washing.

In this connection, permit me to say that here is a mistake of Dr. Clarke's, which I must not omit to notice. It may sound like presumption in a man of my caliber, out here in the wilds of the West, to assert that Adam Clarke could make a mistake; still, what is said is said. Dr. Clarke supposes that the priests, under the Jewish dispensation, in the services they performed, in the outer court and holy place of the tabernacle, were typical of the ministers of the Gospel, as a separate profession or class. Not so; for in the day we live, under this dispensation, every Christian is a priest; and Aaron, the high priest, was typical of our high priest, Jesus Christ.

While upon this subject, we will, if you please, briefly review this matter of types and anti-types, as connected with the Jewish tabernacle and the church of God. The holy place was typical of the church under this dispensation. In coming from the outer court, what was first found? The sacrifice upon the altar of burnt offering; the priest approached the altar of burnt offering, which typified the sinner coming to Jesus Christ by faith. Then he passed on to the brazen laver and washed, which typified the sinner being cleansed from his sins in baptism. - The priest then passed into the holy court, and approached the golden candlestick, which was typical of entrance into the church and the illumination of the heart by

the Spirit or Word of God. The priest then proceeded to the altar of incense, and offered up incense to God, which was typical of our approach to the altar of prayer, offering the incense of prayer and praise to our Heavenly Father. Once in seven days the priest changed the loaves of bread; and once in seven days the priests in this dispensation remove the bread of communion from the table. The parallel is complete; type and anti-type answer to each other as completely as hand answers to hand. The priest going in daily and washing his hands and feet at the brazen laver, did not intimate a daily repetition of the ordinance of baptism; but simply kept daily and constantly before the people the thought that the sinner might subject himself at any time to the ordinance of baptism, and approach the altar of Jesus Christ.

Now, a word as to the occasion that called forth the act of feet-washing by our Saviour. My friend says, the same occasion that called forth feet-washing *then* would demand it *now*. I reply, the same occasion, the same circumstances, can never again occur; hence, according to his reasoning, there will never be any more necessity for feet-washing. But I deem this reasoning to be wrong. The washing of feet, and every other act of brotherly service and kindness, will continue so long as Christ has a people on earth to observe his example and carry out his commands.

My friend claims spirituality for feet-washing, because Christ said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." Now I ask my friend this question: What did Peter learn about it that he did not then know? This much I will venture to say: Whatever he may have found out, he has never told us anything about feet-washing. My brother will remember it, if he has. But he did learn this important lesson, and this lesson he

has taught us ; that he that humbleth himself shall be exalted. Peter was an ambitious man ; he wanted to stand at the head of affairs ; he wanted to be Secretary of State in Christ's kingdom, and made application for that position, or some other. But their Lord and Master, their Chief, taught them a most impressive lesson by performing the menial service of washing their feet. And they learned that lesson of humility, not only in the matter of washing one another's feet, but in all the relations of life ; for there are no expressions of selfish ambition on record after Jesus Christ rose from the dead. And I would that we could all learn this solemn lesson of deep humility from seeing the God of Heaven, clothed in the habiliment of a steward, washing the feet of his disciples on earth.

Said my friend, in one of his speeches : " The spirituality of feet-washing is inferred from the fact that the disciples did not understand it." Persons infer a great many things from what they do not understand, and that is the reason their inferences are frequently so ridiculous. I do not deny that there may be spirituality connected with feet-washing. Everything done in the name and for the honor of the Lord Jesus Christ has a spiritual tendency. We are commanded, " Whatever ye do, in word or deed, do all in the name of the Lord Jesus." Wives are commanded to submit themselves to their husbands, and husbands to love their wives, in the name of the Lord. And there is as much spirituality in a wife obeying her husband, or a husband loving his wife, in the name of the Lord, as in washing a neighbor's feet.

When my time expired, at the conclusion of my former speech, I was referring to the case of the widow, recorded in I Tim., v : x. I remarked that feet-washing in that case, the only instance on record in the Scriptures after the death of Christ, was associated

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with the rearing of children, lodging strangers, relieving the afflicted, and diligently following every good work. The acts with which feet-washing is associated, indicate where it should be classed. If it had been associated with public ordinances, we would have good reason for inferring that feet-washing also was a public ordinance; but being classed among "good works," personal and private acts, we have the same good reason for inferring that feet-washing belongs among them, and is not a public ordinance. Paul was not speaking of public ordinances at all. Why did not Paul suggest or inquire whether this widow had been baptized, or had partaken regularly of the communion? There can be but one of two answers: either because it was unimportant, altogether unimportant, or because baptism and the communion, being public ordinances, her attendance upon these would be well known, so that no special inquiry would be made in reference to that matter. My friend will not accept the former solution, and say that baptism and the Lord's Supper are of no importance.

Now, after all that has been said by my friend and by myself, I call your attention again to the one issue between us in this controversy. There is but one single point of disagreement; in reference to the other points brought up, we are both on the same side. We are agreed that Christ washed the feet of his disciples; that he commanded his disciples to do the same; that the act was intended to teach to them and to the believers in every age a lesson of humility; that there should be no greatest, and no least, among disciples of Christ, but all brethren in the one family of our Lord; that the washing of one another's feet should be continued, as long as the church of Christ remains; in all these points, I say, we are agreed. We disagree on only one point, and I wish to keep your minds fixed upon that as being the issue, the

only issue between us: and that is, should the washing of feet be performed as a *religious ordinance*, in the *public assembly of the Church*? My brother need not waste his time in arguing any other point connected with the proposition; I will yield them all—only so he will establish his position upon this point. This he can do by showing either the command or the example of Christ, or of his apostles, for such feet-washing in the public assembly. If any such instance or command is to be found in the sacred records, my friend, who has prepared himself so diligently and so well for this discussion, can produce it, and end this whole controversy in very little time. He may read from Olshausen, and Adam Clarke, and as many more as he chooses, but their words are nothing to the purpose; let us have the word of the Lord upon this matter. Let all minor points drop out of the discussion; I am ready to yield my position and adopt my brother's practice, as soon as this point shall be settled in his favor. And my brethren will go with me; the whole church of Christ in Lime county—five hundred men and women—will at once adopt the Tonker's practice of feet-washing, if my brother will produce a single instance in the Scriptures where feet-washing was done, or commanded to be done, in the public assembly of the Church of Christ. [*Time expired.*]

[MR. QUINTER'S FOURTH ADDRESS.]

FRIENDLY MODERATORS—My friend commenced his last speech with an endeavor to exhibit an inconsistency between my ideas of the purpose of feet-washing and our practice in this respect. Now, as it happens, the remarks about the necessity of being cleansed from the *daily* contamination of the world were incident-

ally dropped by Olshausen; that was his language, not my own. In saying that, as a general thing, I like his ideas and his manner of expressing them, I did not mean to be understood as indorsing every remark he might incidentally let fall. Now, by the term "daily," we understand, "frequently." Even after our baptism, we are liable often to become defiled by sin; hence the necessity of this after-cleansing; whether once a week, once a month, or once a year, does not matter, so it be done "frequently" afterward.

My friend says the occasion which called forth the washing of the disciples' feet by our Saviour, can never again occur. Either I do not understand him, or he has not understood me. I do not know that I can explain myself any more clearly than I have. I understand the occasion that called it forth, to have been the strife among the disciples—the improper feelings in their hearts, their selfish ambitions, their desire to rule over one another. That cause, more or less, continually exists, in all ages, and everywhere. I had better call this the cause, perhaps, instead of the occasion; but I was generally understood before, I think. And because that cause continues to exist, I argue the necessity for the continuance of the act which this cause then called forth. If any lesson was learned, if any effect resulted from the act as performed by Jesus, then the same lesson, the same effect, would follow the observance of the act to-day.

My friend made an appeal, quite touching to the feelings, calling upon us all "to learn this solemn lesson of deep humility," from seeing our divine Master "clothed in the habiliments of a servant, washing the feet of his disciples." That is precisely the reason why we follow his example. When we wash the feet of our brethren, we are reminded of our Saviour, and impressed with the necessity of cultivating that deep

humility which he possessed. In the performance of this act we have the image of Jesus, when *he* performed it, forcibly and distinctly impressed upon our minds.

Several other points to which my friend referred, will come up and be attended to in the course of my regular argument, to which I will now proceed.

I argue the perpetuity of feet-washing from its existence in the apostolic church after the Saviour performed it.

That it existed in the apostolic church, I think my friend will not deny. The Saviour commanded the disciples to wash one another's feet, and my friend has acknowledged that he intended they were actually to do it—not to do something else as a substitute for it. Now, *who* were to do it—that original twelve, and no more? If those twelve, and no more, were to do it, then, when they were traveling, and other believers were in their company, and these seasons of feet-washing occurred, who were now to wash? Must the original twelve alone, or that part of the twelve who happened to be present in the company, perform this act, and receive the blessings that were promised as its result? There was Paul, that warm-hearted, zealous, devoted servant of God; when he was with the twelve, or some of the twelve, and preparations were made for feet-washing, was Paul to unite with them in the act, and participate in its benefits, or not? So with Apollos, and other ministers and believers who chanced to be with any of the original twelve to whom this command was directly given. Were they to stand around and look on, regretting that, while this was a useful and beneficial thing, blessings being pronounced upon those who should perform it, yet it was not for them to participate in? At length, one after another of the original apostles would die, the number of believers meanwhile vastly increasing. Where was this to stop? When was it to cease? The apostolic

church was an organized body; some died, others came in, but the organization continued. How long and by whom among them was this feet-washing to be observed? Here, I say, is this difficulty that comes up in my mind—if feet-washing was not intended to be perpetual, but was meant to be confined to the original twelve, who, my friend acknowledges, were actually to do it. Perhaps he will be able to clear up this matter. I see no alternative except to acknowledge that not only the original twelve, but Paul and Apollos, and all the brethren, were to do it, and to continue to do, and to reap the benefits of doing it, and the thing thus go on, and on, and on, as the affirmative of the proposition we are discussing declares it should go on, till our Lord comes again. So, in Christ's true church, in some branch of his church, it has continued down to the present time, and will now never be lost, never be discontinued, till our Saviour's second coming.

I will now refer to this feet-washing at Ephesus, or wherever Timothy was when Paul addressed to him the first epistle that commonly goes by his name. This my friend has called up as the one occasion when feet-washing was observed after the occasion when our Saviour did it. His objection to the supposition that feet-washing was referred to as an ordinance, is based upon the fact that it is here (I Timothy, v: 10) classed with good works. This same objection I recollect seeing in Alexander Campbell's "Christian Baptist," years and years ago. Because the washing of feet is connected with raising children, lodging strangers, relieving the afflicted, and other "good works," he claims that it can not be a religious ordinance. I call your attention to Ephesians, ii: 10, where it is said, "For we are his workmanship, created in Christ Jesus unto good works." Here the whole Christian life, all the rich, blessed consequences that

follow the new creation, are said to be "unto good works." Everything comprising the Christian character is brought under the term "good works." Then, can not a Christian ordinance be included under the term "good works," since everything is included under it? I will quote another passage, from James (i: 27): "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here pure religion is divided into two parts: the negative part is, to keep unspotted from the world; the positive part, to visit the fatherless and widows in their affliction. Now, though not mentioned in words, yet you have feet-washing there: everything that is in the Gospel you have there, under the head of "pure religion." Now, the point made by Alexander Campbell, and by his brethren in this day, is, that feet-washing can not be an ordinance, because it stands in an improper connection; it stands named among good works, not among ordinances, they claim. Now, if there is anything in this argument, I say that baptism can not be an ordinance; the communion can not be an ordinance; because they stand connected with good works—with visiting the fatherless and widows. That will never do; if feet-washing is to be rejected from among the ordinances, it must be rejected on other and better grounds than that. It stands in good fellowship; it stands in connection with the most important and practical duties.

But we are not done with this matter yet. Speaking of this widow, Paul says, "if she have lodged strangers, if she have washed the saints' feet," etc. Now, I will ask your attention to Genesis, xix: 2: "And he (Lot) said, Behold now, my lords, turn in, I pray you, unto your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." My friend's theory has been,

that this feet-washing has always been connected with the evening meal, being performed after supper, and just before retiring to rest for the night. Now, I kindly submit to the gentlemen Moderators, and to this respectable assembly, in view of what my friend has said, whether the washing of feet does not belong to the lodging of strangers? But here we have feet-washing *separate* from the lodging of strangers; the lodging of strangers is referred to as one thing, and the washing of feet as another thing. Furthermore, I want to direct your attention to another noticeable and important point: "If she have lodged strangers, if she have washed the feet of the *saints*." I submit with the utmost confidence that the mind that looks at this candidly, must feel that the feet-washing here mentioned is something that refers more especially to the saints, as distinguished from strangers. My friend says he is ready to wash the feet of any one who needs it. I have no doubt of it—so am I; any stranger, poor, miserable, wretched, sick, infirm, that should come along. I would take him into my house, so long as God gives me one to shelter me; would share my bread with him, so long as I had a crust for myself; I would wash his feet to administer to his comfort. But all this, according to the ground assumed by my friend during this discussion, would come under the head of "lodging strangers." But here is something else demanded of this widow; she must not only have lodged strangers, but she must have washed the *saints'* feet. Have you ever looked at the matter from this stand-point? If so, I doubt not your convictions are similar to mine. If not, I urge you to look at this point very carefully. My friend brought up this verse against feet-washing; I bring it up as a strong argument in defense of feet-washing.

Again: if feet-washing were regarded merely as an act of hospitality, as my friend would have you be-

lieve, there would have been no distinction made between strangers and saints. When persons are traveling along, and night arrives, and they stop at our houses, such of us as have houses, and ask to share in our hospitality, do we stop to ask them, "are you a member of my church?" Some of us are thought to be contracted and illiberal, I know; but I hope none of us are so contracted in our charity as that. But here the apostle points out a special character to whom this act is to be directed; while acts of hospitality were to be extended to all strangers, here was an act of some other character, of which members of the church only were to have the benefit.

My friend raised an inquiry as to the reason why Paul raised these questions in regard to this widow—whether it was because she had neglected her duty, or why? It may have been the case. There was neglect on other points, calling out the severe censure of the apostles; and there may have been neglect also in reference to feet-washing. There may have been in those days, as in these, some good sister—no, not very good sister; it will not do to say that—but some sister who deemed that there was something reproachful or humiliating in feet-washing; and then Paul would admonish, saying, "you must not stand back;" if you wish to avail yourselves of the privileges of the church, you must not shrink from performing the duties prescribed by its Leader and Head; be ready even to wash the saints' feet; then, if you want any special advantages in the church, your case will be attended to; you will be honored in the church, and, if necessary, fed and clothed by it, if you have complied with the requirements prescribed. [*Time expired.*]

[MR. McCONNELL'S FOURTH ADDRESS.]

FRIENDS AND MODERATORS—I confess I am losing a little of my interest in this discussion ; and I will tell you why. As I have repeatedly said, this whole matter can be settled easily and quickly by adducing a single command or example by Christ, or his apostles, for washing feet in the *public assembly of the church*. I think I am not unreasonable in my demands ; I think the conditions are no more than he would demand, and would have a right to demand, of me under similar circumstances ; I think he can have no cause for complaint if he can not compel us to do what neither Christ nor any of his apostles ever did, or ever commanded to be done. I know my friend has a right to conduct his share of this discussion as he pleases ; I know I have no right to complain if he chooses to deliver lecture after lecture, for hour after hour, upon subjects having no bearing upon the points at issue between us ; but wherever he may wander in the course of his remarks, do not let your attention be diverted from the real point, the only point at issue. I do not complain of him for wandering from the point, and talking about anything and everything else, no matter how irrelevant, for I know that is all there is left for him to do ; if there had been anything else, he would have done it long ago.

But there is one thing of which I do complain, in the course taken by my brother ; and that is, his repeated and constant misrepresentation of my position upon this question. He is continually representing me as saying this, and that, and the other thing, against feet-washing. Now, I call this entire congregation to witness that I have not this day said a solitary word against saints washing each other's feet ; on the contrary, I have argued in its favor with all the earnestness of my nature, if not

with all the ability of my friend. I speak of this because such remarks upon his part are calculated to place me in a false position, a position in which I can not consent to remain, before these gentlemen moderators and this congregation. If he had said that I adduced certain passages of Scripture, certain arguments based upon such passages, against the washing of feet *in the public assembly of Christ's church*, he would have represented me correctly.

Again: my friend refers to something as being "one of Alexander Campbell's objections" to foot-washing. I will say, in behalf of Brother Campbell, whose memory is dear to me, that I have read his writings pretty closely, but I have never been able to find a single objection raised by him against foot-washing. Perhaps my friend has. But I know that Alexander Campbell *did* raise objections to making a *church ordinance* of foot-washing. It is as gross a misrepresentation as any man can be guilty of, to assert that we oppose foot-washing, when we only oppose it under *certain circumstances*. If Dr. A. had opposed the taking of blood from a man's veins who had met with some accident whereby he had nearly bled to death, it would be a gross misrepresentation to assert in general terms that Dr. A. was opposed to blood-letting. But all this arises from the necessity of the case—the necessity, on the part of my friend, of occupying the attention of this audience with points *not* at issue, to escape the one that *is*. I have reduced the discussion on the whole proposition to a single issue, by yielding every point but one. I have acknowledged it to be a Christian duty to wash the feet of the saints; whether performed by widows, or any other member of the church, I care not; the only question remaining between us is—and I now respectfully urge my brother to confine his remarks hereafter to this one point—is this washing of the feet to be performed *in the public*

assembly of the church? If there seems to be some repetition in my remarks upon this point, the reason I repeat it so frequently is because my brother renders it necessary for me to do so, by constantly endeavoring to lead your minds away from this point, to the consideration of some other point that is not in dispute at all.

My friend endeavors to make a point in favor of foot-washing by comparing the foot-washing mentioned in the nineteenth chapter of Genesis with that mentioned in the fifth chapter of Timothy—showing that in the former case foot-washing was connected with lodging *strangers*, while in the latter it was the *saints'* feet that were to be washed. He inquires why this difference, unless in the latter case the foot-washing be a religious ordinance? Now, there are customs that prevail in some places, and among some tribes of people, that do not prevail in other places, and among other tribes of people; but hospitality, the necessity for lodging strangers, exists in all places, and among all races. If a stranger comes to my house and asks for lodging, I know that he will need a bed to sleep in; but if I should offer to wash his feet, he might positively object; that is a custom of more limited prevalence. But as the washing of feet was a custom that obtained in Ephesus, and the portions of the world where the church was situated over which Timothy had the oversight, if she neglected to wash the feet of her fellow members of the church, it would be the result of her own lack of disposition to do it.

My friend constantly contends that foot-washing is an act of religious worship. Now, an act of religious worship was to be performed in the public assembly as often as the saints assembled themselves together; they assembled themselves together every week; therefore, foot-washing must be performed every week. That conclusion is unavoidable, provided the major

premise is true—that feet-washing is an act of public worship. Whenever my friend convinces me that feet-washing is an act of religious worship, I will attend to it as such ; but not in the way he practices it ; for if it be an act of religious worship, it ought to be attended to every week, or at least whenever the followers of Christ assemble for worship.

My friend, in one of his speeches this forenoon, drew an argument from the language of the commission, where Christ sent forth his disciples to teach all nations whatsoever he had commanded them ; whence he argues that, in the fulfillment of that command, they could have kept back nothing that was profitable to us. Now, let me add another member to that syllogism : The apostles never taught that feet-washing was an ordinance to be performed in the public assembly of the church ; therefore, public feet-washing as a religious ordinance is not profitable. There is but one way to attack that syllogism, and that is by attacking the second member of it ; and there is but one way to do that, and that is by showing that the apostles *did* teach to wash feet in the public assembly of the church. One single command, one single example, from them, will settle the case at once. I do not attack my friend's argument from the commission ; on the contrary, I accept it as correct. And, indeed, you will find Paul himself declaring to the elders of the church at Ephesus (Acts, xx : 20) : " I kept back nothing that was profitable ;" but Paul never taught the washing of feet in the public assembly of Christ's church ; therefore the public washing of feet is not profitable.

But my friend may call his brethren up to the witness stand and appeal to them : " Brethren, have you not all *felt* it to be profitable to wash feet in public ?" and from all over the house will arise the response, " Yes, yes, yes." But evidence of this sort—evidence

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furnished by the feelings—is very unreliable. The minister who believes in infant baptism will ask his pedobaptist brethren, “Have you not all felt the baptism of infants to be profitable? have you not felt a joy in your souls after returning from the place where your infant child had been sprinkled?” And everywhere the answer would arise, “Yes, yes.” The Hindoo mother who casts her babe into the waters to be devoured by the crocodiles, or the heathen who casts himself beneath the wheels of Juggernaut to be crushed to death, do so because they *feel* that it is profitable to their souls. Persuade any person that a thing is right, and he will *feel* that it is profitable to his soul, whether it be really right or wrong.

Another point: my friend had a long argument, or something that might look like one to a careless observer—I didn’t pay much attention to it, for I saw at the start that there was nothing in it—asking whether only the original twelve apostles were to participate in this foot-washing and partake of its benefits, while the other believers stood around, looking on, and feeling bad because they had no chance in it? That was in his argument for the *perpetuity* of foot-washing. I have said, time and again, if my brother will establish the main issue, find the command or the example of Christ, or of any of his apostles, for washing feet *in the public assembly of the church*, I will admit all the rest, including the perpetuity.

My friend submitted some thoughts in reference to the association of foot-washing with good works. He directed your attention to the remark of James, that pure religion and undefiled, is to visit the fatherless and widows in their affliction, and to keep unspotted from the world. I do not see that James helps him out of his difficulty. Does foot-washing come under the head of visiting the widows and the fatherless? Is visiting the widows and the fatherless to be done in

the public assembly of the church, or at their homes? If he means that he would associate feet-washing with such good works as visiting the fatherless and widows in their affliction, then *he* means just what *I* mean. But I furthermore maintain that feet-washing should be done where these other things mentioned should be done.

My friend says that the word "daily" does not mean "daily," but only "frequently;" that it is a word of indefinite meaning. Well, when it is said of the disciples at Jerusalem (Acts, ii: 46), that they "continued *daily* with one accord in the temple," does it mean that they went in *once a year*? My Tonker brethren argue the necessity of daily feet-washing, and then do it once a year. I thought daily meant once a day. But I do not wish to be understood as arguing against feet-washing, whether daily or yearly; all my arguments are directed against its performance *in the public assembly of the church*, as an ordinance of divine worship.

I had supposed that before the close of the afternoon my brother would have elaborated more fully his argument from the commission, and have hitherto avoided any extensive reference to it for that reason. I simply suggested, in a former speech, that his syllogism was at fault, because it did not contain the public assembly of Christ's church. The point my brother made, if my memory serves me right, was that Jesus told his disciples to teach all nations to observe whatsoever he had commanded his disciples to observe. Right there I join issue. The text reads, "teaching them to observe all thing whatsoever I have commanded you." But the sentence as it stands is incomplete; it is absolutely necessary that something be added to complete the sense. Brother Quinter would supply so as to have the sentence read, "teaching them to observe all things whatsoever I have

commanded you *to observe*." I will give you the form that I deem more correct: "Teaching them to observe all things whatsoever I have commanded you *to teach*." It is certain that Mr. Quinter's form of the sentence can not be correct, for "all nations" were not commanded to observe all that the apostles were; there were many commands given for the apostles to observe which no other Christians were to observe. For instance: Christ commanded his apostles to tarry in the City of Jerusalem until they should be endued with power from on high. Now, this command does not apply to us. If so, we should immediately start for Jerusalem, never preach till we reached there, and there remain till the Holy Spirit, manifested by cloven tongues like as of fire, rested upon our heads. Many other things he commanded the apostles to observe, which they were never to teach others to observe. It will not do to supply the omitted words in the commission so as to give it this meaning. I do not say this for the purpose of limiting feet-washing to the apostles, but to show that my brother's interpretation of the commission can not be correct. But upon either interpretation—whether they were to teach all nations whatsoever he had commanded them *to observe*, or *to teach*—it does not in any way help my brother out of his difficulties; for Christ never commanded his apostles either *to observe* or *to teach* the practice of feet-washing *in the public assembly of the church*. Christ did set an example of feet-washing, and said to his disciples, "Ye ought also to wash one another's feet." But that was in a private house, after the evening meal, before retiring to rest, in exact accordance with the custom prevailing in the East in those days. The apostles did teach baptized believers to follow this example and precept, to wash one another's feet, *in like manner as he had done it*, not as an ordinance of public worship, but as a private and

personal duty—as we gather from the case of the widow commended to the care of the church in I Timothy, fifth chapter and tenth verse, where feet-washing is classed among private and personal duties.

“Ye also *ought* to wash one another’s feet.” A word of criticism upon the word translated “ought” in this verse. It will be seen that it is the only word in this connection that indicates command. Greenfield says: “Spoken of what the circumstances of time, of person, etc., render necessary.” Let us consider “the circumstances of time, person,” etc. The time was at night, when it was time to retire; the persons were Christ and a company of his disciples, with sandals on their feet, having traveled over a dusty road, rendering feet-washing necessary for purposes of cleanliness and comfort. Now, whenever I find *similar* “circumstances of time, person,” etc., I propose to wash feet. But under what circumstances do our Tonker brethren wash feet? All the brethren for many miles around are called together; the whole is made a grand festival occasion; every brother washes his feet at home, and then goes to the place appointed for meeting in order to have his feet washed when it is *not* necessary. Can anything be more completely in contrast with the circumstances under which Christ washed his disciples feet? I maintain, then, that my Tonker brethren have no right to any argument based upon the word “ought” in this connection.

My Tonker brethren may say, “But you do n’t wash each other’s feet at all.” Well, I fear many of us will have to confess our neglect and sin in this respect. But will the simple fact that I neglect to live up to that which is my privilege or duty in the family circle, transfer that duty from the family circle to the church, and establish another and opposite practice—that of washing one another’s feet in the *public assembly of the saints*? [*Time expired.*]

[MR. QUINTER'S FIFTH ADDRESS.]

GENTLEMEN MODERATORS—I am happy to meet you again this morning, to continue our discussion of the proposition before us. But, first, I wish to refer to a complaint that my friend made in his last speech yesterday—that I had not kept to my subject. I thought that I had done so. I had supposed that my speeches yesterday were very closely connected with the subject. The proposition that we are discussing was drawn up by my friend, in form to suit himself; and there seemed to be a necessity for looking at it under the three aspects that I considered in my divisions; and it seemed very necessary that I should attend to the first two divisions before proceeding to the last. That was the order of proceeding that my judgment dictated, as being most appropriate.

In the next place, I notice—and should have noticed before, but as it was not down upon my notes it slipped my memory—my friend's attempt to dispose of the feet-washing practiced by the Jewish high priests. In reply to a question of mine, he replied by asserting that the washings of the hands and feet, and all the washings performed upon themselves by the priests, were typical of Christian baptism. That the washing of the priest when first inducted into office, was typical of Christian baptism, I will not deny; indeed, I rather entertain the idea, that it was. But that the washing of their hands and feet, after that, was a type of baptism, I can not accept. Turn to Exodus, xl: 12, 13, and read: "Thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water; and thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he

may minister unto me in the priest's office." A similar command was given to anoint and sanctify Aaron's sons, that they also might minister in the priest's office. And in the sixteenth verse we are told, "Thus did Moses; according to all that the Lord commanded him, so did he." But besides this initiatory washing there was *another* washing performed, as often as the priests approached the altar; read verses thirty, thirty-one, and thirty-two of the same chapter: "And he set the laver" [*i. e.*, the brazen laver that we have heard so much about here] "between the tent of the congregation and the altar, and put water there to wash withal; and Moses, and Aaron, and his sons, washed their hands and their feet thereat; when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses." Now, if at their first induction into office, the washing of the body was a type of baptism (which I presume my friend will not deny), and afterward the washing of their hands and feet was a type of baptism (as my friend here insists), we have a representation of several baptisms; if the washing of the hands and feet be considered as one washing, we have two baptisms; if we account the washing of the hands to be a separate thing from the washing of the feet, we have three baptisms—according to the typical representation of my friend in regard to this matter. But again: if the washing of the hands and feet were a type of Christian baptism, what do we do? We leave the grounds that we have so vigorously contended for as immersionists, and concede the ground to the pedobaptist world. I am surprised that my friend should involve himself in this difficulty, taking a position fatal to our Christian doctrine of immersion. My friend has been a strict constructionist of types during this discussion; he would have us adhere closely to the thought that the

type is a complete representation of the anti-type. But is the washing of the hands and feet a strict type of immersion of the whole body? The type is entirely too small to be the anti-type of Christian baptism, if baptism be *immersion of the entire body*.

I shall now proceed to the third division of my subject: That feet-washing, as an ordinance, ought to be performed *in the public assembly of the church*.

My first argument will be grounded upon the consideration that feet-washing was instituted by Christ in connection with the communion. It was instituted at the same place, at the same time, and at the same supper, at which the communion was instituted. In proof of this, I present to your notice the fact that at the supper in Jerusalem at which the communion was instituted, several circumstances took place which are also connected with the supper at which feet-washing was performed by our Saviour. The first circumstance to which I will refer, is that mentioned in Matthew, xxvi: 21, *seg.* "And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born! Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." Immediately after which, followed the institution of the communion.

Now, read Mark, xiv: 18-21: "And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he

answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him, but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born!" Immediately after which, followed the institution of the communion.

In the twenty-second chapter of Luke, we find the story of the same supper at Jerusalem, the remarks of Jesus concerning his betrayer, and the institution of the communion.

In the thirteenth chapter of John, we find the story of the supper at which our Saviour washed the feet of his disciples. This my friend assumes to have been a different supper from that at which the communion was instituted, claiming that it took place at Bethany, some days preceding the Passover; but I hold it to have been the same supper at which the communion was instituted, from the fact that the same circumstances, the same conversation, occurred here, as is related by the evangelists as having taken place at the supper before referred to; read from the twenty-first to the twenty-sixth verses of this thirteenth chapter:

"When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He, then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."

Now, you will notice, by a careful observation of the passages of Scripture that I have just read, that

Judas was made known as the betrayer of Jesus, according to the first three evangelists, at the supper which was eaten at Jerusalem, at which the communion was instituted; while, according to John, Judas was made known at the supper at which the Saviour washed the feet of his disciples. This fact clearly identifies the two suppers as being one and the same supper. Supposing we take the ground of my worthy friend, that the supper at which the feet-washing was performed, took place at Bethany, some days before the supper at Jerusalem, at which the communion was instituted; then, if Judas had been made known at the supper at Bethany, what necessity was there for his being made known *again* at the supper at Jerusalem? The nature of the circumstances was such that they could not possibly be forgotten in the course of those few days.

We proceed to another circumstance that serves to identify these as being the same supper.

Matthew, after narrating the institution of the Lord's Supper, goes on to say that Peter remarked, (chap. xxvi: 33, 34, 35), "Though all men shall be offended because of thee, yet will I never be offended. Jesus saith unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Mark (xiv 29) relates the same conversation as having occurred on the night of the institution of the communion. Luke, twenty-second chapter, records the institution of the communion, and this prophesy of Peter's denial of Christ, as having occurred in connection with each other. Now, let us refer to the thirteenth chapter of John's gospel, where we will find the story of the supper at which the Saviour washed the disciples' feet, and the conversation during and after that supper; and here we find (verse 37) Peter declaring that he

would lay down his life for his Master's sake; to which (verse 38) "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." So we find that the same incident, the very same language of Peter, and reply of our Saviour, is given by the three first evangelists as occurring at the supper at which the communion was instituted, and by John, as occurring at the supper at which Jesus washed his disciples' feet. This identifies the various records as referring to the same supper, and proves that the feet-washing occurred at the same time that the communion was instituted.

But according to my friend's theory, that the supper at which Jesus washed his disciples' feet, took place at Bethany, at the house of Simon, some days before the supper at Jerusalem, the same conversation between Christ and Peter must have occurred twice, and there must in fact have been two denials of his Master by the unfaithful Peter; as well as two occasions when the Saviour pointed out Judas as being the one who was to betray him.

I shall now proceed to show that the feet-washing performed by our Saviour was not done *after* supper, as my friend assumes, but before supper.

By referring to John, xiii: 21-26, it will be seen that it was *after* the feet were washed, and Jesus had resumed his garments, and sat down again at the table, that Jesus gave the sop to Judas. On telling them that one among them should betray him, Simon Peter beckoned to John, who was lying on our Saviour's bosom, being the one whom Jesus loved, that he should ask who among the twelve was to be his betrayer. It is evident they were now at supper; and a careful examination will show that the feet-washing had taken place *before* all this.

But in opposition to this, my friend will refer you

to the second verse of this same chapter, which says, "And supper *being ended*," etc., Jesus (verse 4) riseth from supper and laid aside his garments, and took a towel, and girded himself," and proceeded to wash his disciples' feet. The Greek word here used, in our common version translated "being ended," is *genomenou*, a word of not very definite meaning. But, whatever it means, it does not mean "being ended." The translation of the American Bible Union has it, "And supper being *served*." "And while supper *was preparing*," is the language as translated by Wilson, whose version we have among us. In Matthew, xxvii: 1, the same word is used in Greek, and is in our common version translated, "when the morning *was come*," not "ended." Doddridge gives the preference to a rendering which shall indicate that the feet-washing occurred before supper, from the consideration that such was the custom of that day; it was indeed hardly natural that they should sit down and eat, and then get up and wash feet. The impropriety of our common translation will be seen from that fact, that it makes the supper *ended*, when Jesus arose and washed his disciples' feet, after which they all went back, sat down again at the supper-table and *finished* their supper; meanwhile holding the conversations that are narrated in reference to Peter and Judas. The inconsistency of this ground is most palpably evident.

There is another point that may require a little elucidation. Why is this supper, in the thirteenth chapter of John, where the feet-washing is recorded, introduced by the remark, "Now, *before* the feast of the Passover," if this was the Paschal supper at which the Saviour instituted the communion? Indeed, after Jesus had given the sop to Judas, and Satan had entered into him, when Jesus said, "That thou doest, do quickly," the other disciples thought the Judas,

who was their treasurer, had gone (verse 29) to buy the things that were needed *against the feast*.

Perhaps some light may be thrown upon this matter by a reference to John, xviii: 28, narrating occurrences that certainly took place after the institution of the communion, after the betrayal by Judas and the denial by Peter. Jesus was led from Caiaphas into the hall of judgment; but the Jews went not into the Judgment hall, "lest they should be defiled; but that they might eat the Passover." Now, since the Saviour had at this time certainly eaten his supper with his disciples, and the Jews had yet the feast of the Passover before them, it seems that the Saviour must have eaten this supper with his disciples a little before the time that the Jews ordinarily ate their Passover. If such was the case—and this method of accounting for this apparent discrepancy seems to me to be satisfactory—the language at the commencement of the thirteenth chapter of John's gospel, "Now, before the feast of the Passover," seems to me to be perfectly applicable and appropriate, upon the hypothesis that the supper there referred to was the one at which Jesus instituted the communion.

Now, I wish to present some difficulties that come up before my mind, upon the hypothesis of my friend, assuming that the supper at which the Saviour washed the disciples' feet was at the house of Simon, in Bethany, several days before the institution of the communion.

My friend said, yesterday, that it was the place of Simon, or of Simon's servants, to wash the feet of his guests; but as Simon did not appear, nor any of his servants, to perform this act of hospitality, therefore, our Saviour performed it. Now, if it be true that the washing of feet was a common custom in the world in those days, is it not remarkably strange that when such a noted guest as our blessed Lord, with his

disciples, entered the house of Simon, there was no one to be found to perform this, what my friend would have you believe to have been, ordinary act of hospitality?

Another difficulty in this connection is this: The story of the supper at Bethany is told in the twelfth chapter of John; then it was that Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped them with her hair; and Judas complained, saying, "Why was not this ointment sold for three hundred pence, and given to the poor?" Now, you can identify this supper by referring to Matthew, twenty-sixth chapter, commencing at the seventh verse. Here the same incident is related of a woman with an alabaster box of precious ointment, together with the complaint at this extravagance, and the question why it was not given to the poor; together with Christ's reply (John, xii: 7, 8): "Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." Matthew, xxvi: 10, 11, 12: "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial." And Matthew says (see verse six of the same chapter), this occurred at Bethany, in the house of Simon the leper—where my friend says the supper was eaten at which the Saviour washed his disciples' feet. My friend says it was the same supper. And if the feet-washing was done at Bethany at all, it must have been at this time; for, according to both Matthew and John, immediately afterward, Jesus and his disciples went up to Jerusalem. But if it was at the same supper that these two events occurred, it is strange that they should never have been referred to together, when so

suggestive of each other. It is more strange, that John himself, who records both acts, should mention the one in the twelfth chapter of John, proceed to narrate the triumphal entry of Jesus into Jerusalem, and events that occurred at Jerusalem, then go back to narrate in the thirteenth chapter another event of the supper at *Bethany* (according to my friend's theory), after which we find him still at Jerusalem. It seems to me more natural and reasonable to conclude that the feet-washing occurred at the supper at Jerusalem, with the events with which it is connected in order of time and in the story as recorded in the sacred narrative.

There is a third difficulty in this matter, according to my friend's theory, that is worthy of consideration. He says this feet-washing was performed in a *private family*—the family of Simon the leper, in Bethany. Now let us see how private this family was. The Saviour goes there with his disciples; Martha served, according to John's account, while Lazarus was one of them that sat at the table with them (chap. xi: verse 2); how many more were there, we do not know, but from circumstances yet to come to light, probably a good many more; but let that pass. Now, according to my friend's account, after eating supper, or a part of his supper, the Saviour gets up, gets water and a towel—all in this private family where he is an invited guest—and goes around among his disciples and washes their feet. After performing this humiliating act, he takes his garment again, sits down at the table, and a conversation follows in which Lazarus and others of the family are utterly ignored; there was no attention whatever paid to them; all his discourse was directed to his disciples, to whom he preached his doctrines and proclaimed his purposes; explaining subject after subject, inculcating truth after truth—all in the bosom of this quiet family. Jesus took the position of host, instead of guest, and

occupied the time and attention of all with matters pertaining entirely to himself and his disciples. When he instituted the Lord's Supper, according to the other three evangelists, he asked and obtained the consent of the owner of the house, for whatever he might wish to do. In this case there was no such request; but being invited (according to my friend's theory), he took possession of the house, used it for his own purposes, ignoring the family entirely. Does this seem to be at all likely? On the contrary, it seems to me to be very unlikely.

One thing more: Even if this feet-washing occurred, as my friend asserts, in the bosom of this quiet family, Jesus washed only his disciples' feet. It was a washing that belonged to the disciples *alone*. [*Time expired.*]

[MR. McCONNELL'S FIFTH ADDRESS.]

MODERATORS AND FRIENDS—I am happy, in the providence of God, to be permitted to meet with you again, and to continue the investigation of the great questions before us—questions involving, if my friend's doctrines be true, the honor of Jesus Christ, and the eternal destiny of that portion of the human race who do not believe in the washing of feet *in the public assembly of the church*.

In the beginning of his last speech, my friend asserts that I, yesterday, assumed the position "that the washings of the hands and feet, and *all* the washings performed by the Jewish priests," were typical of a Christian baptism. I did not take that position. If any such conclusion could be drawn from my language, still I did not intend to assume any such position. I did and do take the position that the washing in the brazen laver that stood at the entrance of

the holy place of the Jewish tabernacle, was a type of baptism; it occupied in the Mosaic dispensation the same position occupied by baptism in the Christian dispensation.

My friend seemed to find it difficult to rid himself of the impression that we were still discussing the question of trine immersion. True, he did not use the word "trine;" but he argued that, if the washing of the body of the priest when he was inducted into office were a type of Christian baptism, and then, if the washing of the hands and of the feet, taken separately, were a type of Christian baptism, then we have three types of baptism; consequently, three baptisms. Now, I ask, was not the lamb that was slain in Egypt on the night when the destroying angel passed over the habitations of the Hebrews, a type of Christ? and was not the scapegoat that was led into the wilderness, a type of Christ? and was not Isaac, that was offered up by Abraham on the altar, a type of Christ? Then, if for *each* type there must be an anti-type, we must have three Christs under this dispensation. I am sure this looks quite plausible—as much so as my friend's argument for trine immersion, grounded on a similar basis. In fact, there were more than three types of Christ. There was the rock that Moses smote, that was a type of Christ; and Moses himself was a type of Christ; and so was Aaron, and Abraham, and David, and Melchizedek, and the brazen serpent in the wilderness. And, according to my friend's argument, we must have a large number of Christs, one for each type; for he insists that if we have three types of baptism, we must necessarily have three baptisms. So, though my friend's argument in behalf of trine immersion has no place in the discussion of *this* question, it still leaves my position intact.

Our Tonker brethren generally argue, and my brother Quinter has this morning argued, in favor of

feet-washing as a *public ordinance*, because, as they assume, feet-washing and the communion were instituted at the same time and place; and since the communion is a rite of public religious worship, so is feet-washing. I want you to get this position fairly and clearly before your minds; for I wish to show you that the premises are not true. I shall prove to you that the washing of the disciples' feet was *not* done at the same time, nor at the same place, at which the communion was instituted. We have now an issue that is tangible; in fact, about the first tangible issue that we have been able to arrive at in this discussion.

And, first, I will show you when and where Christ instituted the communion. He instituted it at the same time and place that he ate the Jewish Passover, which, according to the law, took place on the fourteenth day of the first month, in the City of Jerusalem. Proof, Matthew, xxvi: 17-21: "Now, the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover." This determines the time; and by reading on a few verses you will find that at the close of this Paschal supper, at Jerusalem, Christ instituted the communion. See Mark, xiv: 12-24, for confirmation upon this point.

I will now show that Christ washed his disciples' feet at *another* supper, at another place, and two days prior in point of time. Turn to John's testimony, thirteenth chapter, first verse: "Now, before the feast of the Passover." Query—how long? Turn to Matthew, xxvi: 2: "Ye know that after *two days* is the feast of the Passover, and the Son of man is be-

trayed to be crucified." Where was this? Read the sixth verse, and you will find it was in the house of Simon the leper. I wish to say here, though I suppose, to the most of you, the remark will be unnecessary, that each of the evangelists gives us but a partial history of the doings and sayings of the Son of God; each relates some things that the others omit, and omits some things that the others relate. So we can not get a clear understanding of many things without spreading the *entire* record before us, and placing the various incidents in regular order before our minds, no matter by whom they may be narrated.

Turn now to John, xiii: 2. And before proceeding any further on this chain of argument, I wish to notice for a moment my friend's criticism on the phrase, "Supper being *ended*." He says that is wrongly translated; that the original word is one of very indefinite meaning; and that it should be translated, "Supper being *prepared*," or "Supper being *served*." But, in the fourth verse, we read that he *rose from supper*. Now, men do not usually rise from a meal that is just "prepared" for them to sit down to, nor from one that has just been "served;" but it is much more natural to imagine a man rising from supper after having finished eating it. Then is the time we usually get up from supper. Greenfield says, in his Greek Lexicon of the New Testament, that the word here means "during" supper. But the point is one of small moment, at best, and does not interfere with my argument. It is already proved that at this supper, which took place at the house of Simon the leper, at Bethany, two days before the Passover, Jesus (John, xiii: 4-5) "riseth from supper, and laid aside his garments, and took a towel, and girded himself; after that, he poured water into a basin, and began to wash the disciples' feet." And thus I have shown that the com-

munion and feet-washing are not associated together by Christ's example; but, on the contrary, are separated, both as to time and place. And thus I answer all the arguments of my friends, the Tonkers, drawn from the supposed connection between the two, in favor of feet-washing being, like the communion, a religious ordinance, to be attended to in the public assembly of the church.

But to this claim of mine, that two separate suppers are here spoken of, my friend interposes several objections, arising from the fact that similar conversations occur between him and certain disciples in relation to Judas, and between him and Peter, on both occasions. This, he says, forever forbids the idea that the sacred writers are referring to anything but one and the same supper.

My friend says that Christ, at the supper at which he washed the disciples' feet, foretold that Peter should deny him before the cock should crow: while if this supper took place at Bethany, cock-crowing must have occurred several times before Peter's denial of our Saviour. But I deny that the Saviour foretold Peter's denial of him at the supper at which he washed the feet of his disciples. Let us look at this matter closely. We must recollect that facts narrated in the same chapter are not always necessarily related as to time and place. The division of the Bible into chapters is the work of men, uninspired men, for convenience of reference, and is comparatively of recent origin.

In the thirtieth verse of this thirteenth chapter of John's testimony, we read that Judas, "having received the sop, went immediately out." I ask, where did he go? Turn to Matthew, xxvi: 14, 15, 16, and you will find that he "went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he

sought opportunity to betray him." Now this language, "from that time he sought opportunity to betray him," proves that the supper referred to in the context, preceded by some time the actual betrayal. In fact, we are told (Matthew, xxvi: 2), that this supper from which Judas rose to go and consult with the chief priests in regard to the betrayal of Jesus, occurred two days before the Passover; and that it was not at *this* supper, but at the *Paschal* supper, that Christ foretold to Peter that he should deny his Master (read from the seventeenth to the thirty-fifth verse of this same twenty-sixth chapter of Matthew). This proves that the last three verses of the thirteenth chapter of John's testimony are not connected, as regards time and place, with the preceding portion of the chapter. Indeed, Peter's question (verse thirty-six), shows that Christ and the disciples were not now at supper, but that some time had elapsed, and that this was on an occasion when they were about to go somewhere; for Peter says, "Lord, whither goest thou?"

It will be seen that the order of events was as follows: John, in the commencement of chapter thirteen, narrates the story of a supper at Bethany, at which the Saviour washed the feet of his disciples, to which supper Matthew, chapter twenty-six, also refers, fixing the time—two days before the Passover; both mention the fact of Judas going out to consult with the chief priests in regard to the betrayal of Jesus. Matthew, as also Mark and Luke, give the particulars of events that transpired during the next two days, including the institution of the communion; all this John omits, but, at the close of the thirteenth chapter, brings in a conversation between Christ and Peter, in reference to the latter denying his Master, which from the other evangelists we know occurred after the close

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of the Paschal supper—though John says not a word as to when or where it occurred.

My friend founds another argument against the theory of there being two separate suppers referred to by the evangelists, on the ground of the same conversation being held between the Saviour and certain of his disciples in regard to Judas. But it will be seen that it is not the same conversation, but a substantially and entirely different conversation. The same inquiry is made on both occasions, but note the different replies. John says (thirteenth chapter, twenty-sixth verse), that Christ replied, "*He it is to whom I shall give a sop, when I have dipped it.*" Matthew says (twenty-sixth chapter, twenty-third verse), "*He that dippeth his hand with me in the dish, the same shall betray me.*" And in the former case it is stated that when *he had dipped the sop, he gave it* to Judas; while in the latter it is said that when Judas, too, like the rest, inquired, "Master, is it I?" the Saviour answered, "Thou hast said." Here are different conversations, different signs, different acts; and this proves the sacred writers to be referring to different suppers.

My friend raises another difficulty, by referring to the case of the woman who anointed the Saviour with a box of precious ointment; by a reference to this, he seeks to identify the supper at the house of Simon the leper, at Bethany, not with the supper at which the Saviour washed his disciples' feet, according to my theory, but with one held at Bethany at the house of Mary and Martha, at which Lazarus was present. But it is evident that these were two separate and distinct suppers. There were two women who anointed Jesus. The one occurred (Matt., xxvi; 2) *two* days before the feast of the Passover; the other (John, xii: 1) *six* days before. The one occurred at the house of Simon the leper; the other at the house of Mary and Martha and Lazarus. The one poured the

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ointment upon the *head* of Jesus (Matthew, xxvi: 7); the other anointed his feet (John, xii: 3). Matthew says it was "an alabaster box of very precious ointment." John says it was "a pound of ointment of spikenard;" Matthew says, the disciples had indignation;" John says, Judas Iscariot complained. Here different times, different places, different circumstances, are clearly and unmistakably set forth; and these difficulties can be reconciled only by acknowledging them to have occurred at separate suppers.

To review the whole ground in reference to these suppers: There are three suppers mentioned by the evangelists. The first is that mentioned in the twelfth chapter of John, at the house of Mary and Martha and Lazarus, *six* days before the Passover. The second is that mentioned in the thirteenth chapter of John, and referred to in the twenty-sixth chapter of Matthew, where we find that it took place at the house of Simon the leper, in Bethany, *two* days before the Passover. At this supper it was that the Saviour washed his disciples' feet. The third supper is the Paschal supper, after which the Saviour instituted the communion.

I will now refer to a difficulty my friend raises in endeavoring to fix the time when the Lord's Supper was instituted. Because it is said (John, xiii:) that the supper at which the Saviour washed his disciples' feet was "before the feast of the Passover," and because (John xviii; 28), on the morning after the Lord's Supper, some of the Jews "went not into the judgment hall lest they should be defiled," as they had not yet eaten the Passover, my friend concludes that the Lord's Supper was instituted before the ordinary time of eating the Paschal supper; from which he argues that, *both* being before the Passover, they are both the same supper. This is done to accommodate his theory that the feet-washing was performed

at the same time and place with the institution of the Lord's Supper. This difficulty at first looks somewhat formidable; but it vanishes at a touch when we recollect that the feast of which these Jews had not yet partaken lasted for *seven days*; see Leviticus, xxiii: 5, 6: "In the fourteenth day of the first month, at even, is the Lord's Passover." That evening the Saviour partook of the Passover with his disciples, and instituted the communion. "On the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread." Now read Luke, xxii: 1: "Now the feast of unleavened bread drew nigh, which is called the Passover." And if we read the record closely, we shall find that it was this feast of unleavened bread, on the fifteenth day of the month, to which reference is made in John, xviii: 28, of which the Jews had not yet partaken, and for which they desired to keep themselves undefiled.

Now, I have presented this matter before you in such a shape that I apprehend every difficulty vanishes. I have shown conclusively that there are three suppers recorded. It was at the second of these suppers that the Saviour gave the sop to Judas, and he went out to consult with the chief priests; they offered him fifteen dollars to betray his Master into their hands, and he accepted the proposition; the particulars were arranged; two days after, Jesus and his disciples eat another supper, the Paschal supper; then Judas went and told the chief priests that here was an opportunity to seize their victim; from the supper-room they went into the garden, the sad Garden of Gethsemane, whither Judas followed, accompanied by "a great multitude with swords and staves, from the chief priests and elders of the people." Now, to do this, some little time was necessary; the finding of the chief priests, the consummating of the bar-

gain for the betrayal, the organizing of the band to seize the Saviour, and all the other particulars recorded as having occurred between the time that Satan entered into Judas and the time that he betrayed Jesus, could not have transpired in the few minutes—an hour or two, at most—that elapsed between the conclusion of the supper and the seizure of Jesus in the Garden. It is far more natural to suppose that a couple of days were occupied in perfecting the arrangements for the betrayal.

I add, in conclusion, that the example of our Saviour, in washing the feet of his disciples, as recorded in the thirteenth chapter of John, did not occur in the Christian church, but before the church was established, and, consequently, is not in point, whether public or private, as the proposition contemplates only the washing of feet in the public assembly of *the church*. [*Time expired.*]

[MR. QUINTER'S SIXTH ADDRESS.]

FRIENDLY MODERATORS—It is possible that the fault may all be in my own dullness of comprehension, but I confess that the subject of these suppers has not been made as clear to my mind as it seems to be in the mind of my friend. That there are some difficulties attending those suppers, we freely admit; but the theory adopted by my friend does not by any means do away with those difficulties.

He contends that the supper mentioned in the twenty-sixth chapter of Matthew is a different supper from that mentioned in the twelfth chapter of John; that the one took place six days before the Passover, the other two days before the Passover. But there are several circumstances which serve to identify the

two records as pertaining to the same supper. Let us look at them a little more closely.

Matthew says: "Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this on my body, she did it for my burial." (Matthew, xxvi: 6-12.)

John says: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? * * Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." (John, xii: 3-8.)

Now, do you see the sameness of these two stories? Can you believe that, at two different suppers, two women should anoint our Saviour with two separate boxes of ointment; that the disciples should make the same complaint, in almost identical language, on the two occasions; that in response to this complaint, Christ should reprove them, telling them on each occasion, "ye have the poor always with you, but me ye have not always;" that on each occasion he should add that this anointing was for his burial; and that all these remarkably parallel particulars should

happen at the same place, Bethany, and within two or three days' time of each other, at furthest? The utter unlikelihood of two acts so similar occurring at the same place, and so nearly at the same time, have caused our best critics to identify the supper of the twenty-sixth chapter of Matthew, and of the twelfth chapter of John, as being the same supper.

But, should my friend succeed in removing these difficulties, his attempt to prove that the supper at which our Saviour washed the disciples' feet was a different supper from that at which he instituted the communion, involves him into still greater difficulties in regard to two other suppers—or what he insists are two separate and distinct suppers, but which we hold to be different stories of the same supper.

John says that, at the supper at which Jesus washed his disciples' feet, "he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, That one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." (John, xiii: 21-26.)

Matthew says, speaking of the supper at which Jesus instituted the communion, "Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. (Matthew, xxvi: 20-23.)

Now, can we believe that such conversation and acts as this could have taken place at two different suppers, but two days apart? Upon my friend's theory, the Saviour twice informed his disciples that one of them were to betray him; twice they anxiously inquired who was to be his betrayer; and twice he pointed out Judas to them by an unmistakable sign. Now, when they were so "exceeding sorrowful" at this prophesied treachery, each knowing the weakness of his own heart, having had long experience of his Master's infallible insight, and each fearing that himself was the one that was to be led away into this terrible crime, and each asking, "Lord is it I?"—and when at last Judas was pointed out as being the one who was to betray his Lord—I say, after all this, does any believe that inside of two days, another similar conversation occurred; that the disciples could all of them have entirely forgotten the incidents of the so recently preceding supper; that, even in the moment of their deep anxiety and exceeding sorrow, no one of them all should have recollected that it was not himself, but Judas, that was to perform this act of vile and unparalleled treachery, and that a second exposure of Judas should have been necessary, and being necessary, should take place in the same manner as before? Yet all this you must believe, unnatural, improbable, I may say impossible as it is, if you accept my friend's theory that the supper at which our Saviour washed his disciples' feet, and made Judas known to them as his betrayer, was a different supper from that at which he instituted the communion and made Judas known as his betrayer. Matthew and John refer to the same supper. It would be doing violence to human reason, and to the Scriptures of divine truth, to separate these suppers. Then, I hold my position to be sustained: that the

washing of the disciples' feet and the institution of the communion took place at the same time, in the same place, under similar circumstances; are alike enforced by the command of Christ, and are of the same binding authority as religious ordinances, upon followers of Christ, everywhere, and in all ages of the world.

But my friend says all this has nothing to do with the matter, because the feet-washing performed by Jesus was not done *in the church*; that the church was not yet organized then. But let us look and see what we can find out about this matter. Turn back to Matthew, eighteenth chapter, fifteenth to the eighteenth verse: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it *unto the church*; but if he neglect to hear *the church*, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." That looks a good deal as if there was a church. And we read in the Acts, at the very beginning of the apostles' preaching at Jerusalem, that "the Lord *added to the church* daily such as should be saved." Then there must have been a church in existence before, or they could not have been *added to it*. That was the "church" the Saviour alluded to, unquestionably; and he certainly gave directions as to what should be done with an unworthy member in the "church."

My friend holds, I suppose, in common with his brethren, that no Christian church was in existence till organized by Peter at Jerusalem, on the day of

pentecost; and it is upon this ground that he rejects feet-washing from being a church ordinance, because performed and commanded before the church had an existence. But where do we obtain baptism? Does not this same objection, if it be a valid one, hold as strongly against baptism as against feet-washing? Was not the commission, commanding the disciples to go forth "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit," given anterior to the day of Pentecost, and the organization of the church, according to my friend's theory? And that other ordinance, the communion, that, too, originated at the same time with feet-washing, I assert, while my friend dates its origin only two days later. The same reasoning which argues feet-washing out of the Christian church, because it was performed and commanded before the church was organized, also argues baptism and the communion out of the church, because they were instituted before the church was organized.

But I am not prepared to accept of these conclusions. There was a church of Christ in existence before the day of Pentecost. A church was recognized as being in existence in the eighteenth chapter of Matthew, already referred to. Do you ask who constituted that church? I answer, the disciples of our blessed Redeemer. They it was that he commanded to baptize all nations. Among them, his church, he instituted the communion. Among and upon his disciples, his church, he performed the act of feet-washing, and commanded them, the members of his church, to wash one another's feet. I do not care an iota where it was, whether it was in the temple at Jerusalem, or in the house of Simon the leper, at Bethany; that is not material.

Another thought upon this matter. Paul says (Hebrews, iii: 5-6), "Moses verily was faith-

ful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; *whose house are we*, if we hold fast the confidence and the rejoicing of the hope firm unto the end." If we believe in the Saviour, and cling to him, we are his house, his people, his church. Do you remember that endearing language of his, when one came to him and said, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." And he stretched forth his hand toward his disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Christ's family is composed of those who obey and follow him; and Christ's family, whether before or after the day of Pentecost, are his church.

It matters not, then, where the act of feet-washing was performed by the Saviour; the question is, *by whom* and *to whom* it was performed. It was performed by our Saviour upon his disciples, his family, his church; by him as their Lord and Master, the Head of the church; it was done among them, and therefore in the church; and he commanded them to do as he had done. I am confident that less difficulties will be found in harmonizing this matter of the suppers, on the theory that the Saviour washed his disciples' feet at the same supper when he instituted the communion, than on my friend's theory; but even should he sustain his point in this respect, I am showing that, whether done at Jerusalem at the feast of the Passover, or in a private house, at some other place and time, it was still done *to* his disciples, his church. His whole discourse was directed to his disciples, and to no one else.

I will now proceed with my second argument in proof of my position that feet-washing is an ordi-

nance to be observed in the public assembly of the church. You will not forget that I have sustained the ground that feet-washing is an ordinance, a command to be observed; my friend admitted all this—that it was a commandment of Christ, and that Christ intended that it should be observed; he almost became offended at me, because, he said, I would not let him have feet-washing, but was trying to take it away from him altogether; so we have his acknowledgment that feet-washing was commanded and was intended to be observed. I shall proceed to show the propriety, the utility, the necessity, if you please, of its being observed in a public capacity—in the public assembly of the church.

My second argument in support of the position that feet-washing is an ordinance to be performed in the public assembly of the church, is grounded upon the public character of the church.

The church of Christ is represented as occupying a very elevated and conspicuous position in the world: “Ye are the light of the world. A city that is set upon a hill can not be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. (Matthew, v: 14–16.)

Christians, then, are the light of the world; and bearing this relation to the world, they are not to conceal their Christianity from the world. And why should a Christian conceal any of his doctrines or of his life from the world? There is nothing dishonorable in either, if his life is the result of his doctrine. And why should feet-washing be done, if done at all, under the seal of privacy? Why must feet-washing be kept from the public eye, rather than baptism, or the partaking of the symbols of the body and blood

of Christ? Instead of seeking to conceal the word of the Lord, we must seek to spread it. That is a beautiful prophesy of the worship of God in Isaiah, second chapter, second verse: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." This evidently means that the worship of God shall become so conspicuous as to be seen by all nations; so conspicuous that all nations should forsake all other objects and places of worship, being so much impressed with the excellency and beauty of the service of God, and come to this. The Saviour recommends people to count the cost before they assume the responsibilities of a Christian life. Hence, must know the whole. Let them see the whole, even feet-washing. Paul, in his noble defense of Christianity before a royal audience, could say, and say it, too, to the honor of Christianity, "For the King knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." (Acts, xxvi: 26.) Christianity seeks no concealment. The better she is known, the higher will she be valued, and the more loved. Jesus said to the high priests who inquired about his disciples and his doctrine, "I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (John, xviii: 20.) And Jesus commanded his disciples: "What I tell you in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the house-tops." (Matthew, x: 27.) Now, feet-washing was one of Christ's commands; but my friend would have you believe that this is an exception to the other commands of Christ; for he contends it is one that

is not to be observed in public—it is to be done in the family, in secret. He tries to show that it is a private ordinance, if I may so express it, because it was first performed in a private house. Well, was not the communion, too, instituted in a private house? more private than feet-washing, even according to my friend's theory, for the communion was not instituted in the midst of a family, but in a private chamber. [*Time expired.*]

[MR. McCONNELL'S SIXTH ADDRESS.]

“In a private chamber, devoted for the time being to a public service,” is my answer to that last remark.

My friend thinks it very unreasonable to suppose that, after the treachery of one of the disciples had been foretold, and a sign given indicating who was to be the betrayer, it should have been so soon forgotten, and another sign need to be given within a couple of days afterward. Does not my friend know that on the very night on which Christ was betrayed, and the Paschal supper eaten, Jesus foretold to Peter that before the cock should crow he would deny him thrice, and yet that Peter, in the few hours that followed, forgot all about it, and did that very thing? And if Peter could forget the prophesy that he himself was to deny his Saviour, is it so impossible that, amid the stirring events of the occasion, he and the other disciples should forget who was to betray him? And we know that there were two different suppers, from the fact that different conversations, different signs, different acts, are recorded as occurring. At each supper, the Saviour referred to his betrayal. Whereupon, Matthew says (xxvi: 22): “They were exceeding sorrowful, and began *every one of them* to say unto him, Lord, is it I?” John says (John, xiii:

22-25): "Then the disciples *looked one on another*, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake. He then, lying on Jesus' breast, said unto him, Lord, who is it?" Matthew says (verse 23): "And he answered and said, He that *dippeth his hand* with me in the dish, the same shall betray me." John says (verse 26): "Jesus answered, He to whom *I shall give a sop*, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." Here are two very different conversations, accompanied by acts as widely different as possible. It is plain that there were two suppers mentioned by these evangelists; at the one recorded in the thirteenth chapter of John, Jesus first introduced the subject; Peter beckoned to John to inquire who was to be the betrayer; John inquired, and was told that it was he to whom Jesus should give a sop. Two days afterward came the Paschal supper, recorded by Matthew; again the Saviour referred to the fact that there was a traitor among them; at this time, not John alone, but *all* the disciples inquired, "Lord, is it I?" And then he gave another sign, "He that dippeth with me in the dish." After the first supper, Satan entered into Judas; he spent two days bargaining and counseling with the chief priests; then came the second supper, when he was exposed to them all, as he had before been to John and Peter.

There are some other little matters that I will refer to right here.

My friend asks where we get the formula for baptism; and claims that it can not be a church ordinance, because it was commanded before the church was organized. Now, there is a very pretty specimen of sophism manifest here, though I do not charge my

friend with intending to play the sophist. The difference is, that *baptism* is in the formula of the commission which Christ used when he established the Church. My friend tried, yesterday, to get public feet-washing in there too, but did not succeed. The reason, then, why one is a public ordinance, while the other is not a church ordinance, is because one is in the commission under which the church was established, while the other is not in the commission. The church had an existence in *promise* in the days of Adam, and Abraham, and David; it had an existence in types, and in prophesy: but it had no existence *in fact*—mark that language, *in fact*—till Christ arose from the dead. In support of this position I submit, first, that Christ is the foundation of his church, the “tried stone” of Isaiah, xxviii: 16; second, this stone was not laid as a “sure foundation” until it had been tried; third, the trial was not complete until Christ’s resurrection from the dead; fourth, the church was not built, nor organized, had no existence *in fact*, until after the foundation was laid. This example (feet-washing) occurred before Christ arose from the dead, hence before the church had an existence *in fact*; therefore, it was not performed *in* the church. The command for baptism is found in the commission, which was given to the apostles after Christ arose from the dead. But I wish to repeat yet again—baptism is not an ordinance *in* the church. My friend claims feet-washing to be an ordinance *in* the church; we do not claim that for baptism. If public feet-washing were found in the commission, where baptism is, we would let it stand on the same footing with baptism.

My brother refers to the communion, or Lord’s Supper, also, as having originated before the church was established. But the Lord’s Supper is repeatedly referred to and recognized as an ordinance, by the disciples, after the organization of the church. When

my brother will show me where feet-washing, in the public assembly, is referred to as being a religious ordinance, enforced by such commands as is contained in Paul's First Letter to the Corinthians, eleventh chapter, which we so fully discussed here a day or two ago, enforced by numerous recorded examples elsewhere, in the church, as the Lord's Supper is, then we will let feet-washing stand on the same foundation with the Lord's Supper.

My friend Quinter has argued throughout this discussion that feet-washing is a religious rite, and, therefore, should be observed in the public congregation of the saints, from two considerations: first, Christ said to the disciples that they ought to wash one another's feet; second, Christ also said, "If ye know these things, happy are ye if ye do them." Now, if this reasoning is logical, then every duty is a religious rite, and ought to be performed in the public congregation of the saints: for saints certainly "ought" to perform every Christian duty; and upon all who do their duty, blessings are pronounced. Then, feeding the hungry, clothing the naked, giving alms to the poor, training up children, visiting the widows and the fatherless, and whatever else we "ought" to do, all, each, are religious rites, and therefore should be performed *in the public assembly of the church*. If these are *not* religious rites, then the reasoning of my friend is illogical, absurd, and altogether unworthy the man; and nothing but an utterly desperate cause could have suggested such a course of reasoning to his mind.

My friend has sought to find an argument for feet-washing in the commission, and failed. Now, let us see if we can not find an argument *against* feet-washing from that same source. The Saviour told his disciples to teach all nations "to observe all things whatsoever I have commanded you." But the apostles never taught feet-washing in the public assembly

of the church; therefore, that is not one of the things they were commanded to teach. There is no command in the New Testament for feet-washing in the public assembly of the church; and the only example of feet-washing on record in the New Testament occurred in a private house, in Bethany, fifty-five days before the church of Jesus Christ was established in fact.

I will again call your attention to the point at issue in this discussion. It is not whether Christ washed his disciples' feet; it is not whether the saints ought to wash one another's feet; it is not whether the washing of feet should be perpetuated to the end of time, till the Saviour's second coming. But the real issue is this: "Is it a religious rite connected with divine worship? Is it an ordinance or ceremony to be observed in the *public assembly of Christ's Church*?" I have offered fairly to my friend; he can not expect me to acknowledge the validity and necessity of what neither Christ nor his apostles ever did, nor commanded; and I have promised my friend that if he will give me either the teachings or the example of our Saviour, or any of his apostles, in favor of feet-washing in the *public assembly of the church*, I would yield the point, and adopt his practice. He has thus far failed, most emphatically failed, to do either, as every unprejudiced person in this audience can clearly see. I hope that he will even yet make an effort in this direction. But I predict that he will fail; that he can not find anything to sustain his position within the lids of the New Testament. We have been pointed to the washing of the hands and feet under the Mosaic dispensation; we have been told what eminent men have said in relation to the important lessons taught thereby; we have been informed that those who have practiced it have been spiritually benefitted, and have felt happy after it. But the Mosaic dispensation passed away nearly two thousand years ago, and all

its multitudinous forms and ceremonies with it; and what we want here is not the comments of men, nor the feelings of men, but the commands of Christ, the words of the Living God.

I believe I have nothing further to offer upon the negative of this proposition until something else shall be developed on the opposite side. Meantime, I want you to keep your minds open and attentive to my brother Quinter, to hear any proof he may yet offer that Christ, or any of his apostles, by command or by example, taught the washing of feet *in the public assembly of the church*. That is the only point at issue; and when he shall have done that, he will have established his position. But if my brother does not now produce any such command or example, we may reasonably conclude that it is not to be found—that there is nowhere any scriptural authority for the practice he adopts and advocates. [*Time expired.*]

[MR. QUINTER'S SEVENTH ADDRESS.]

FRIENDLY MODERATORS—Notwithstanding my friend appears perfectly satisfied that he has utterly demolished all the arguments I have heretofore presented, and that my armory is now completely exhausted, yet I feel confident of the correctness of the general position I have heretofore presented.

I want to make one more final remark relative to those suppers, about which so much has already been said. His position requires that the disciples, in the course of a couple of days, should entirely forget who of their number was to be the betrayer of their Master, and render a second exposition necessary. He endeavored to make this appear plausible from the fact that Peter had forgotten that he denied his Master. But Peter did not forget. In his case it

was not a lapse of memory, but of conscience. He did not *forget*, but he did not *feel* his guilt in the matter with the poignant grief, the overwhelming sorrow, that resulted when his Lord cast his eye upon him. Then the great guilt of his deed appeared before him in all its dark colors, in all its deep criminality. That the disciples should forget, in two days, who was to be the betrayer of their Lord, is simply impossible; therefore his argument in behalf of two suppers, at each of which Judas was pointed out as being the betrayer, is unsatisfactory and inadmissible; and after that, merely calling your attention to it, I will let this whole matter pass.

My friend contends that baptism is in the commission, and was therein handed over by the Saviour to his disciples. We contend that feet-washing is in the commission, and was likewise handed over by the Saviour to his disciples: "Teaching them to observe *all things* whatsoever I have commanded you." My friend adds the words "to teach," to the end of the commission; but this is an unwarrantable interpolation. I am not ready to accept it. I prefer to take my Lord's language as I find it. But this makes not much difference, after all; for my friend acknowledges that feet-washing is in the commission.

Again, Paul, in writing to Timothy, as a minister in the church, referring to certain duties connected with the church, said that widows, in order to be entitled to church privileges, must, among other things, have washed the saints' feet. Now, if this washing of the saints' feet was not a practice in the church, how came Paul by that idea? He taught it to Timothy, and something must have conveyed to Paul's mind the idea that this washing of the saints' feet was a pre-requisite to entitle a widow to favors from the church. If feet-washing had not been taught and

practiced in the church before, how came Paul to speak of it?

Now, a word or two in reference to the *public character* of this ordinance. My friend talks about the impropriety of this, that, and the other, being performed in public—visiting the sick, feeding the hungry, clothing the naked, etc. Now, I do not think he ought to connect things together in that way. My friend acknowledges that feet-washing is a command of the Saviour's; he declares he would do it in honor of his Lord. But he wants it done *privately*. Very well; now, if it honors the Lord to wash feet in private, if it can do ourselves and one another good to wash one another's feet in a private way, I maintain that it will do at least as much good, and that it will honor the Lord still more, to do it in the public assembly, and before the public eye. If I had time, I should be glad to dwell upon the effects of feet-washing, both upon those who engage in it, and upon the public who observe it. We know there are different ways by which truth is conveyed to the mind; but ordinarily it comes through the senses of sight or hearing. How often, when my friend, and his brethren, or others of us, have been followed by the multitude down to the margin of some silver stream that flowed along through the beautiful grove, where, baptizing in the holy name of the Father, and the Son, and the Holy Spirit, a soul was given back to God—under such circumstances, how often has the eye been moistened, the heart made tender, and good resolutions been formed, that have led the spectator to go and do likewise. So, in attending to the solemn communion ceremonies, how impressive and affecting does the scene appear! So with regard to feet-washing. How many times have I heard the believer who had participated in feet-washing, exclaim, "Oh, how my soul was blessed in the performance of this beautiful ordi-

nance!" How many have we met in our travels, whose minds were first awakened and impressed by observing the brethren wash one another's feet. Then we can see no reason why this should be kept private, hidden from the public eye. If it is calculated to honor the Lord, as my friend deems it may be, then why insist that it be done in the private chamber, where nobody can see it or know anything about it.

And now, brethren and friends, we leave the subject with you. We are gratified at the interest and solemnity that has accompanied this discussion, from the beginning to the end. For this you have our thanks, and our prayers for God's blessing upon your souls. And to you, kind Moderators, we are thankful for your attention, and for the performance of your duties so faithfully as you have performed them.

[MR. McCONNELL'S SEVENTH ADDRESS.]

FRIENDLY MODERATORS—I regret that my closing time is to be so limited. I had anticipated that the discussion would continue during the afternoon, according to the plan at first decided upon. Many things, therefore, that I had intended to say in connection with this question, must now be omitted. In the brief time allotted to me, I will notice but one or two of the more prominent points made by my brother in his last speech.

He says, if it honors the Lord to wash feet in the private family, it must honor him more to wash feet in public—as a church ordinance. Well, it may—or it may not. It does not follow that every thing that honors the Lord when done in the private family, honors him when done in the church. The Lord is honored in the family when the Christian mother

brings up her child in accordance with his law. The Lord is honored in the family when I give the beggar a loaf of bread, or garments to cover his nakedness. I am not prepared to admit that these acts would honor the Lord still more if done in the public assembly of the church.

My friend draws an argument from the *effects* of feet-washing upon those who participate, and also upon those who are spectators. He asserts, from his own experience, that God has answered and blessed it to the benefit of both. Well, God has owned and blessed the eucharist to the benefit of many a soul; and therefore, arguing as my brother argues, the papist exclaims, "We will make this as public as possible; we will exalt the sacred emblems, and carry them on high along the street." My friend says God has owned and blessed feet-washing; so he would exalt that to the highest and most public position.

Being upon the negative of this proposition, all that could be rightfully required of me was to answer whatever arguments my brother might produce. I think I have done so. And besides this, I have offered the following arguments against the practice of washing the feet as an ordinance, or religious rite, *in the public assembly of the church*:

1. Feet-washing obtained as a custom in the world from the days of Abraham, until Christ: as shown, Genesis, xviii: 4; xix: 2; xxiv: 32; xliii: 24, Judges, xix: 2; II Sam., xi: 18; Luke, vii: 36-46.

2. Feet-washing was practiced, not as an ordinance, or in any public assembly, but in the family circle, as a matter of comfort and convenience; this was shown by the same Scriptures.

3. It was generally done in the evening: see same Scriptures.

4. It was *sometimes* done by the servant to a guest in his master's family: see I Sam., xxv: 41.

5. That the case relied upon by all the advocates of feet-washing as a religious rite, related in the thirteenth chapter of John, conforms to the custom as found in the world, in all points *except one*—viz: instead of the servant washing the feet, Christ, the Master, washed the feet of his disciples. For it was shown that this was not at the feast of the Passover, but two days before (John xiii : 1) ; that it was at Bethany, in the house of Simon the leper (Matthew, xxvi : 6 and 14; Mark, xiv : 1 and 11.) Therefore it was shown that it contains no example for *public* feet-washing.

6. I examined the case of feet-washing referred to in Paul's First Letter to Timothy, fifth chapter, tenth verse. And here we found the washing of the saints' feet associated with, and enumerated among, not religious rites, but *private* family duties; hence we find here no authority for *public* feet-washing. The text has no bearing whatever in favor of his position, and surely strongly corroborates mine.

7. In the commission we found the apostles sent forth by Christ among all nations, with instructions to teach whatsoever he had commanded them; but as Christ had not commanded the washing of feet in the public assembly of his church, therefore the commission contains no authority for public feet-washing.

8. I referred you to the twentieth chapter of Acts, where Paul declared to the elders of the church at Ephesus, that "he had not shunned to declare unto them the whole counsel of God, and had kept back nothing that was profitable to them; but the apostle did not teach them to wash feet in the public assembly of the church; therefore the washing of feet in the public assembly of the church is not only without authority, but is not profitable.

9. I showed to you that in the holy place of the Jewish tabernacle, the type of the Christian church, there were no washings with water; and as type and anti-

type must agree, therefore there are no washings with water in the public services of the saints in the church of God.

10. The word relied upon to enforce feet-washing is *opheilete*, translated "ought," in John, xiii: 14: "Ye also *ought* to wash one another's feet:" I read to you the definition of this word according to Greenfield, who explained it as referring to what the circumstances of time, place, persons, etc., rendered proper; the circumstances of time, place, persons, etc., in the public assembly of the church, render feet-washing improper; therefore, it ought not to be done in the public assembly of the church.

11. Finally, and conclusively, there is no command for such a practice; and the only example relied upon to prove it, was in a private family, in Bethany, fifty-five days before the church of Christ was established in fact.

So much for the points discussed yesterday. The thoughts offered this morning we will not attempt to recapitulate; they are fresh in your memories. A word or two in conclusion. We now close the discussion in which we have been engaged for nearly a week: and I must express my gratification at the manner in which it has been conducted. I have been pleased with the decorum and interest manifested by the audience. And I have been exceedingly pleased with the courteous and gentlemanly deportment of my brother, who has been my opponent in this discussion; it has been, so far as all common and Christian courtesy is concerned, such as to render this one of the most pleasant meetings in which I have ever participated: but one thing could please me better; and that would be, to meet him under circumstances where we were not in opposition to each other. I hope and believe, that both my friend and myself have discussed this question, not for the purpose of achieving a vic-

tory, or exhibiting our abilities in the encounter of opposing arguments, but from a sincere love of the truth, and desire to understand the will of God. Our aim and purpose has been, to lead our fellow-men back to primitive Christianity; away from the canons, and councils, and decrees, and creeds, and confessions of faith, born of modern times—away from the traditions and opinions of men, to the teachings of Jesus Christ and his apostles. We want to build our hope of salvation, not upon phantoms of the imagination, but upon the precious promises of the blessed Saviour. Let us all seek the truth, with the best light we have; the light which emanates from *this* sacred volume, the record of the life and teachings of our blessed Redeemer. Let us obey his command, follow his example, and confide in his word.

EXPLANATORY.

Mr. Quinter thinks that the note added (page 222) to Mr. McConnell's Address, may be construed to imply that he had no further arguments to offer, and, therefore, would do him injustice. The supplementary matter added, he claims, would disprove this inference. Mr. Q. did not see the note until after the book was printed, and claims this explanation.

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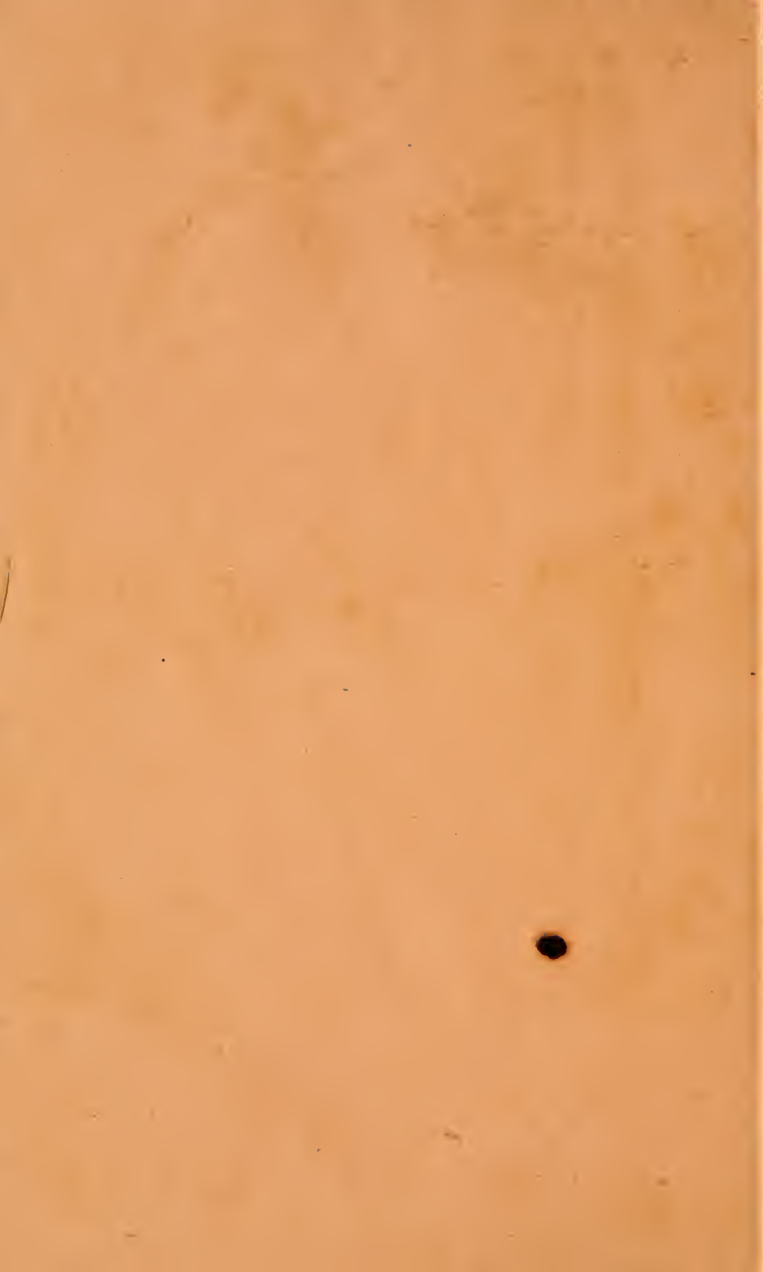
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